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Selections.

A LETTER FROM THE HON. J. R. GIDDINGS.

To the members of the Senate and House of Representatives of the State of Ohio:

GENTLEMEN—I have received through the public press, a preamble and resolutions, of which the following is a copy:

Whereas, it has been communicated to this General Assembly that John Quincy Adams, late Chief Magistrate of this Union, and now a representative in Congress, from the State of Massachusetts, has presented to the House of Representatives of the United States a petition from American citizens, praying that Congress may dissolve this confederacy; therefore, be it

Resolved, by the General Assembly of the State of Ohio, That John Quincy Adams, of Massachusetts, in aiding to give publicity and importance to this treasonable proposition, has subjected himself to the merited censure and reprehension of his countrymen.

Resolved, That, in the opinion of this General Assembly, the House of Representatives of the United States owe it to themselves, to the American people, whose representatives they are, to stamp the course and conduct of the member from Massachusetts with the severest marks of its indignant disapprobation and censure.

Being myself a member of the body whose official duties you have thus taken it upon yourselves to point out and declare, and entertaining views diametrically opposed to those which you have expressed, a respect for you, for the station which you occupy, and for our common constituency, requires a frank and candid reply. In doing this, however, I would not be understood as admitting your right, in any manner, to direct the action of this House upon a subject of the nature embraced in the resolutions quoted. For my vote on that occasion, I hold myself responsible only to our constituents, our country, and to God. I will not occupy your time with argument in favor of the right of petition. I hold that this right admits of no question, allows no argument. It arose with man's existence, and will only cease when man ceases *to be*. It may be, and has been, greatly abridged, in direct and palpable violation of our Constitution; for the framers of that charter of our American liberty did not leave this right of the people to be determined by the views of propriety which might be entertained by their servants here. The *right of petition* pertains to the people; the propriety of granting the thing prayed for, is to be decided by their legislators.—The people have a right to *present* all petitions which *they* think Congress may or ought to grant, provided such petition be expressed in proper language, and be not disrespectful to the legislative body, or any of its members. When thus presented in good faith, I hold that the petitioners are entitled to a respectful answer. If they ask that which we have no power to grant, I would tell them so, in respectful terms. They are the source and fountain of power; from them we derive all our authority; we are sent here to do their will, and to express their wishes. Those who have thus selected us as representatives, send to us their petition, expressed in respectful language. It is addressed to the body of which we are members; and the question is, Shall I, the agent and representative of the people, refuse to present the petition of my constituents to the body to whom it is addressed, for the reason that I differ in opinion from the petitioners? Shall I refuse to fulfill my agency, or discharge the trust reposed in me, for the reason that I think the people wrong in their views? I understand the affirmative of these propositions to be maintained in the resolutions referred to. Permit me, gentlemen, in all candor, to say, that such are not the views which I entertain of my official duties. Mr. Jefferson held that "error of opinion may be safely tolerated, if truth be left free to combat it." In this doctrine I was reared and educated; to its maxims I still adhere. I cannot, therefore, agree, in any respect, with the sentiment expressed in your resolutions.

I also beg leave to call your attention to the circumstances which led to the presentation of this petition by Mr. Adams. I presume we all agree that, under our Constitution, each State has a right to sustain or abolish slavery, at pleasure, within its own territory, and that no power whatever is given to the federal government to interfere with any State, in regard to slavery: that Congress possesses no power to abolish slavery, or to sustain it; that the free States cannot be constitutionally taxed to sustain slavery in the slave States. I cannot for a moment believe that an individual member of either branch of the Ohio legislature will claim that the federal government has power to apply the money drawn from the hard earnings of our constituents, to the purchase or recapture of fugitive slaves. I think I hazard nothing in saying, that the freemen of our gallant State would sooner submit to taxation for almost any other unconstitutional object, than they would for the *suppression of personal liberty*. What independent son of Ohio is willing to see a portion of the products of his labor, his toil, and industry, applied to the expenses of recapturing southern slaves, or to pay for slaves stolen by those who hold that one man may be made the *property* of another? Yet, odious as these things are to our people, we should all agree, I presume, that they might be borne *for a time;* but I doubt not that we should be equally unanimous in the opinion that "*there is a point beyond which forbearance ceases to be a virtue.*" Our constituents are also asked to engage in a war with one of the most powerful nations of the earth, in order to enable the slave dealers of the South to carry their slaves out of the territory and jurisdiction of the slave States, under the flag of our common country. They insist upon the privilege of involving our constituents, the free people of Ohio, in the disgrace and expense of maintaining what Mr. Jefferson calls "an execrable commerce in human beings." Against these abuses our constituents have remonstrated. Conscious that they are unconstitutional infringements of their rights, they have, year after year, sent their petitions here, in the most respectful manner, that they may be relieved from these oppressions, and from such unconstitutional taxation. They have approached Congress, in the most respectful manner; and in the most unexceptionable language, have asked that these abuses may cease. These petitions have been treated with contempt, and the most insulting epithets applied to the people who have thus dared to approach their servants. When petitioning for the protection of their own constitutional rights, they have been falsely represented as attempting to invade the rights of others. When they have asked relief from taxation for the support of slavery, they have been represented as attempting to interfere with the vested rights of others. When they have asked Congress to repeal laws of their own enacting, they have been held up to the country and the world as seeking for unconstitutional objects, which Congress had no power to grant. While these indignities have thus been heaped upon the people, and their objects and petitions have been misrepresented by slaveholders—while their rights have thus been trampled upon, their representatives here have not been permitted to contradict these unfounded imputations, or to reply, in becoming terms, to the language thus addressed to them, under the pretence that members of the House of Representatives could not discuss these *delicate* questions dispassionately. Thus truth has been kept from the people, upon the plea that it was *incendiary*. American statesmen have for years boldly asserted themselves incapable of discussing matters highly important to the nation, in a becoming manner, and have substantially declared the people incapable of appreciating the truth.—They have thus added insult to injury. Our fathers refused to submit to an unconstitutional tax upon tea. Shall the people of the free States *silently* submit to a tax a thousand fold more odious, and equally unconstitutional, in favor of slavery? I cannot myself believe the people whom you and I represent, so degraded in feeling, so destitute of the spirit of our fathers, so devoid of self-respect, as to remain silent under such accumulated wrongs.—They have not heretofore remained silent or inactive. I have now in charge, the petitions of thousands of our most respected inhabitants, upon these subjects; and, gentlemen, permit me to assure you, that to the extent of my humble talents, *they shall be heard*—their wishes shall be expressed, and respectful answers demanded.

A portion of our fellow-citizens of Haverhill, Massachusetts, felt that these wrongs had been borne too long already. They regarded the great object of our federal compact as having failed. They considered that the Union, which was formed by our fathers "*to promote the general welfare, and secure the blessings of liberty,*" had been converted into an engine of oppression; that, no longer ministering to the happiness or prosperity of the people, it ought to cease; that the time had arrived when the bonds which connect the free and the slave States, ought to be severed, and their present Union be amicably dissolved. In this I think them wrong. Yet such, no doubt, were the honest convictions of the petitioners. They therefore sent their petition to Mr. Adams, setting forth, upon the face of their petition, the reasons that led them to such conviction. This petition Mr. Adams felt bound to present. He felt that it was cause of serious regret that any portion of our fellow-citizens should wish for a dissolution of our Union. Every patriot, I think, will regret that cause for such desire should have been given. In presenting the petition, Mr. Adams moved instructions not merely to reject the prayer, but to assign the reasons for its rejection. Mr. Adams and others felt anxious to redress the wrongs complained of, and to satisfy and quiet the feelings of the petitioners; and thus to preserve the Union by making it an object of respect. But others were of a different opinion. They appeared to think the only way to preserve the Union was to treat the people with contempt, and their petition with the most signal evidence of their displeasure. One slaveholder inquired if it would be in order to BURN this petition of freemen. Another slaveholding member inquired whether it would be in order to move to censure the member who presented this request of a portion of the people of Massachusetts. Another slaveholder actually made such motion. This motion was sustained by slaveholders, aided by a portion of one of the political parties in the free States. You, gentlemen, have felt it your duty to unite your voice with the slaveholders of the South, in censuring a venerable and highly distinguished member from a free State, for daring to present to Congress the respectful petition of FREEMEN. I would not suspect your motives, nor doubt your patriotism; but I must be permitted respectfully to say that *I cannot agree with you*. Before your resolutions reached me, I voted to acquit Mr. Adams from all censure. Nay, had I an opportunity, I should have surely voted for a resolution of thanks to him for his unceasing efforts in favor of the Constitution and the right of petition.

There is, however, one aspect of this subject, which I deeply regret. I refer to the partisan character which your action has given to it in our State. These resolutions, I believe, were passed by a *strict party vote* in each House. It therefore seems no longer a matter to be questioned, that the majority of our legislature and their party are henceforth to be considered as opposed to the right of petition. That they are henceforth to be considered as allies of the slaveholding interests in opposing the rights of the free States. That they are in favor of taxing the people of Ohio for the purpose of recapturing fugitive slaves. That you, gentlemen, are willing to see our national character degraded by supporting the slave trade upon our coast, while you would hang the man who pursues it on the coast of Africa—that you are willing to see our flag floating over a cargo of human flesh, provided it be upon our own coast, and it do not disgrace Africa; and, finally, that you are even willing to enter into a war for the purpose of carrying on that "execrable commerce," which, Mr. Jefferson says, "*has rendered our country the scoff of infidel nations.*"

I had written thus far, when I received from some of my constituents a petition somewhat similar to that presented by Mr. Adams. It came from men of reputation, with whom I have long been acquainted; and I can bear testimony to their characters for integrity, candor, and patriotism. It was forwarded by one of the petitioners; who, in his letter, avows his attachment to the Union, on the principles upon which it was originally formed; but adds, "If our petitions are to be treated with open and malignant insult, and we ourselves held up to the world as incendiaries and fanatics; if the federal government is to go on, year after year, increasing its efforts to sustain the system of slavery by the aid of the money, the power, and influence of the nation at large, then we ask (and we ask sincerely, too,) for a division." Upon receiving this petition, I withheld my answer to your resolutions, until I should first have an opportunity of presenting it to the body of which I have the honor to be a member. I therefore embraced the earliest opportunity of performing what I considered my duty to my constituents, by presenting their candid and respectful prayer before the representatives of the nation. For doing that, you will of course say that I, too, "have subjected myself to the merited censure and reprehension of my countrymen," if you judge my conduct by the same rules which you have adopted respecting that of a member of far more exalted character.

By your resolutions, you have already said, substantially, that the House of Representatives ought to "stamp my conduct with the severest marks of its indignation and censure," for thus presuming to make known to them the wishes and desires of a portion of the sovereign people of this nation. Your judgment has been pronounced, and now stands enrolled upon the archives of our State. My conduct, which you deem so highly criminal, is also upon the record. There they will remain in coming time, for the examination of our successors, long after we shall have passed from the busy scenes of political strife. Feeling that your judgment is erroneous in principle, false in doctrine, and entirely opposed to the spirit of our institutions, I appeal to that of the People, whose rights have been disregarded, and whose voice has been unheeded. The positions which you, gentlemen, occupy, as well as myself, will place our conflicting opinions upon the political history of our country. That history will bear them to posterity, who will pronounce an unbiased judgment upon the conduct of both you and me.

With due respect,

Your obedient servant,

J. R. GIDDINGS.

House of Representatives,
March 5, 1842.

ANOTHER VOICE FROM THE SOUTH.

[From the Lynchburg Virginian, March 21.]

THE COTTON TRADE.—BRITISH POLICY.

The last arrival from England brings us the ministerial plan in reference to the corn laws. It not only adheres to the sliding scale of duties, but fixes them at such high rates as to justify the remark of a London paper, that the scheme is not even an approximation to free trade. It is thus that British statesmen amuse and cheat the world, by throwing out hopes which they never design to fulfill, and professing their reverence for theories which in practice they reject. The effect of the annunciation of the ministerial scheme upon public sentiment in that country is not, perhaps, to be fairly judged of by the ebullitions of temper with which it was greeted in the large manufacturing towns. The large majority (123) by which Lord JOHN RUSSELL's antagonist proposition was voted down shows conclusively that, although there may be violent manifestations of feeling in some parts of the kingdom, less interested in the agricultural than in the manufacturing interest, the country decidedly approves the policy of the new ministry, and is opposed to the free trade principles of its predecessors.

Of all the articles of American production, indeed, cotton is the only one which is, or which shortly will be, admitted into the ports of Great Britain without the payment of an exorbitant duty. In reference to that commodity alone does the free trade theory find in the policy of the English government even a partial illustration. And why is this article excepted from a general rule? Is it because that government has any special attachment to that section of the Union of which cotton is the staple, or any particular preference for that description of labor by which it is cultivated? The efforts of her abolition societies, and the avowed sentiments of her prominent statesmen, of all parties, confute such a supposition.—How, then, does it happen, while every other product of American industry is prohibited, or admitted into the ports of Great Britain only upon the payment of onerous duties, amounting, as in the case of tobacco, to greatly more than its first cost, cotton is exempted from the operation of her rigorous commercial code? The reason is as obvious as the fact. Her manufactories would be stopped, and her artisans, already clamoring for food, which their scanty wages will scarcely enable them to procure in sufficient quantity to keep the soul and body together, would be reduced to a state of actual starvation; and not only would her industry be thus crippled, and her impoverished people deprived of bread, but the kingdom would lose one of the main elements of its prosperity and power, if the supply of this important staple should fall materially short of the demand. Selfishness is her ruling motive in admitting cotton almost duty free, just as it is in levying an enormous tax upon our tobacco, and forbidding, except in great emergencies that rarely occur, the landing of a bushel of our wheat or a barrel of our flour upon her wharves.

But we have long since seen that two causes were in operation in Great Britain which will ultimately, if not very soon, work a radical change in her policy in relation to cotton. *First*, the spirit of fanaticism, which, by aiming a blow at the American cotton-growers, hopes by that means to force negro emancipation, by rendering slave labor less profitable; and, *secondly*, that intense thirst of national aggrandizement, which seems to be the animating and never-dying principle of English politicians, and especially of that school of politicians which is now supreme in the councils of that kingdom. The former operates upon the mass—the latter upon the privileged few, by whom the destinies of England (may we not say of the world?) are controlled.—The two extremes of society cordially embrace each other as allies in pursuit of a common object; because, though aiming at different results, each feels a deep interest in the success of the other as secondary achievements. Their simultaneous accomplishment they believe would lay the axe at the root of American prosperity, if not of American independence: thereby not only getting rid of a troublesome rival, but perhaps subjecting us to the condition of a convenient vassal. It may, indeed, be argued that, in the progress of this somewhat perilous game, they would inflict as much injury upon themselves as upon us; since, by the exclusion of American cotton, they would deprive themselves of the best market they now have for the sale of their own manufactures. But this would certainly not be the case, if the absurd notion of *free trade*, which now seems to possess a large portion of the American people, be adhered to. If we are not to act upon Mr. Jefferson's principle, now repudiated and denounced by those who falsely profess to be his disciples, and who, while chanting his praises, are seeking to overthrow his great doctrine—to wit: that "high duties must be met by high duties, and prohibition by prohibition"—a doctrine laid down in the infancy of our republic, when we were much less able to enforce it than we are now, but when *national honor* was not weighed against the effect of a *per centum* upon foreign fabrics—we say, if our commercial intercourse is not to be regulated by this just and salutary principle of equality, but by that degrading and humiliating rule, that, while other nations tax us to any extent their interests or caprice dictate, we are to cling to a mere theory, and to admit their commodities duty free—Great Britain will of course retain her market here after she shall have prohibited our cotton, as well as now—unless, indeed, that act shall have the effect of opening the eyes of our statesmen and people to the suicidal results of such a policy. But *then* our wisdom will have come too late; for even if she lose her market in this country, she will in the interim create a better market in India—better, because it will be, if not so extensive, exclusively under the control of her own legislation. Is it not time that the cotton planters were preparing for this new and inevitable state of things, by building up a *home market*, which in the event of the success of the efforts of Great Britain to supply herself with cotton from the East Indies and South America, will be their only reliance for the consumption of their staples; and at the same time so strengthening and extending our manufacturing interest as to render us emphatically *independent* of the transatlantic world—commercially as well as politically independent? This was the consummation devoutly wished, and ardently labored for by the fathers of the republic. Shall it be abandoned by their degenerate sons?

We are very well aware that the apprehensions expressed by some, that the American cotton grower will, before many years, be driven from the English market by the East India cultivator, has been laughed at as improbable, if not absolutely impracticable. So would the cultivator of South Carolina *indigo*, twenty-five years ago, have scouted the idea that that once extensively-produced commodity would so soon cease to be found among our exports, superseded as it has been by the indigo of the East Indies. And these incredulous persons forget that this is the cherished design of the British government; that it has long been in contemplation; that it has been steadily and perseveringly pursued; that it is now in the full tide of successful experiment; and that neither laborious effort nor unbounded pecuniary means will be spared to render it completely triumphant over all obstacles, however numerous and apparently insurmountable they may be. When was the British nation ever balked in the consummation of any scheme of aggrandizement which it had deliberately determined to achieve? When did it ever falter in its purpose or relax in its efforts, when it had once undertaken to cripple, a rival, or to crush an adversary? Let a history of her conquest in the four quarters of the globe, let the boundlessness of her empire, upon which the sun never sets, answer the question.

But we have a still more conclusive answer for the unbelieving—for those whose dependence is not on British justice or on British attachment to free trade, but upon the obstacles which nature interposes to the accomplishment of her designs—for those who are in favor of *paying her tribute* for the privilege of selling cotton to her manufacturers, if perchance she shall not be able, by raising the article herself, to slam the door in their face, as she does in the faces of the producer of tobacco and wheat; and that is *the astonishing increase of the shipments of cotton from India*, demonstrating not only the capacity of that country for its production, but exhibiting the fact that that capacity will soon be put to the test of actual experiment. The quantity of cotton which entered the British ports from India the past year was far beyond all former precedent, being estimated at 450,000 bales; and it is conceded that in the present year it will not be less than 600,000! The New Orleans Advertiser, of a late date, published extracts from a letter written from Bombay to a gentleman in that city, the writer of which has lived in Hindostan for fifteen years, in which the opinion is expressed that *in less than five years the India product will supplant the American cotton in the English market.* "Nothing (it is said) but the unsettled state of many districts, the high rates of transportation, the rude mode of culture, and of separating the seed from the wool, and the rapacity and extortion of the East India Company, have prevented a competition long since. But now (it is added) the absolute submission of the hostile and rebellious, Rajahs, the decline of the opium trade, the war with China, and the introduction of the saw-gin, have brought about a new state of things, and every district of the country is now engaged in the culture of cotton." We ask attention to the following extract from the letter:

"The government at home has left no stone unturned to free Great Britain from dependence on you for the raw material. The use of the saw-gin in two years' time will be universal. Orders have been sent to the United States for a supply of the best Mississippi. Labor is low, from three to six cents a day. The average product per acre is 20 pounds of clean cotton. Our cane brakes and low lands, as with you, yield immensely, while the hilly districts do quite as well as those in Mississippi. Even now, where the saw-gin is used, cotton is delivered in this city (Bombay) at two cents a pound.

"The substrata of our soil varies. It is either granite or volcanic, according to the position; and though we may not be able to produce as good a staple as you can, yet I am sure we shall soon be able to drive out of the English market all your low-priced cottons.

"Even in Sea Island cottons we are making headway. They are indigenous to Ceylon and the Coromandel coast.

"Your planters must look to the cultivation of the better qualities if they would keep the East India cottons out of the European markets. As to the English markets, they will not have them long, for the home government has in contemplation to *lay a heavy duty on American cottons.*"

These statements are pregnant with instruction; and he is blind to the "signs of the times" who refuses to make preparation to meet the evil day. However "unconstitutional" or inexpedient, duties for protection may now be regarded in certain portions of the South—however heretical the Jeffersonian sentiment may be deemed, that "high duties must be met by high duties, and prohibition by prohibition," the day is rapidly approaching when the very men by whom these anti-American sentiments are proclaimed will be the first to renounce and abjure them.

The last intelligence from England leaves, in our opinion, but the shadow of a hope that *war* can be much longer averted; and if we shall be plunged into another conflict with Great Britain, now the great "workshop" to which we look for the supply not only of the elegancies and luxuries of life, but of the means of defense and national existence, we shall not long be engaged in it before we shall lament the blindness that led us to foster foreign artists instead of encouraging our own. *Then*, the prophetic sagacity of Mr. Clay will be confessed and appreciated by those who have persecuted and hunted him down for its exhibition. *Then*, they who are now most absurdly and ridiculously asserting that "free trade" consists in open ports on this side of the Atlantic and closed ports on the other—and low duties here and prohibitory duties there—in entire exemption from restriction and burdens at New-York, while shackles and chains are thrown around it at Liverpool—will come back to the old Jeffersonian doctrine, and admit that, in departing from the sound principles of our republican fathers, they have inflicted a serious if not an incurable wound upon the prosperity, the independence, and the honor of the country. And it will hardly be a satisfactory palliation, even to their own consciences, of their fatal error, that, instigated to it originally by a factious spirit, it became a fixed prejudice, which nothing could dissipate short of the calamities of war; or, avoiding that, the last fatal blow aimed at our interests, by the exclusion from the ports of Great Britain, except upon payment of heavy duties, of the only product of American industry which is not now subjected to a ruinous and oppressive duty.

From the Utica Gazette.

JOHN JAY.

Messrs. Editors:—My attention has been called to a communication in your paper, entitled "The Creole Case and Mr. Webster;" in which an attempt is made to vindicate Mr. Webster's course, by assimilating it to that alledged to have been pursued by my father, in negotiating the treaties of peace and commerce with Great Britain. The gross ignorance of the writer, as well as his vituperative language, give him little claim to notice; but as his confident assertions may possibly deceive some who may not be well versed in the early history of our government, you will, I trust, allow me to trespass upon your columns, for the purpose of relieving the memory of my revered parent from the reproach of having furnished a precedent for Mr. Webster's recent letter of instructions.

That John Jay admitted the principle of legal property in slaves, is most true; and I never heard of a sane man who did not. That he ever admitted that property could be held in human beings, under the jurisdiction of laws which did not tolerate it, or that foreign nations were bound to surrender fugitive slaves, or that slaves acquiring their liberty under circumstances like those under which the Creole negroes acquired theirs, were "murderers," and ought to be put to death for their "crime," is most untrue.

Your correspondent asserts that the treaty of peace provided that "Great Britain should *pay their American owners for all slaves that had been taken from their masters, and carried away by the British forces at the close of the war;*" and he asks if John Jay, Benjamin Franklin, and John Adams, were "venal wretches," &c. &c. It so happens, these gentlemen never did negotiate any treaty, requiring Great Britain to pay for slaves, nor any in which it was admitted that she had carried away slaves. The treaty they negotiated, contained in its 7th article a provision that "His Brittanic Majesty shall, with all convenient speed, and without causing or carrying away any property of the American inhabitants, withdraw his armies," &c. from the United States. The day before the treaty was signed, Mr. Henry Laurens, the fourth commissioner, and a Carolina slaveholder, arrived at Paris, and, at his solicitation, the words "negroes or other" were inserted; thus restraining the British from carrying out of the country "any negroes or other property," belonging to the inhabitants.

We are next assured by Mr. Webster's apologist, that, "by the treaty of 1794, commonly called JAY's treaty, the amount of compensation *provided for by the treaty of peace*, was settled at $1,200,000, and thus paid by Great Britain. This, too, was effected by JOHN JAY, as sole negotiator."

The only scintilla of truth to be found in this paragraph is, that John Jay did negotiate the treaty of 1794, but it was a treaty containing not a solitary allusion to slaves or negroes; and under which, not one farthing was ever paid on account of slaves carried away by the British troops.

On leaving New-York, after the peace, the British army did carry away with them a number of negroes, but it was denied that this was an infraction of the treaty; because the former owners of these negroes had become divested of their property in them, by the fortune of war, as much as they had been of their property in the swords and muskets lost in battle. Not one negro, it was said, had been taken, who was not in their possession before the peace; and the treaty, it was contended, did not contemplate the restoration of captured property, but only interdicted spoliation *after* the peace.

Whether this construction of the treaty was just or not, Mr. Jay, in negotiating the treaty of 1794, forebore to insist on compensation for the negroes, and for this he was severely censured by the slaveholders in Congress. Mr. Madison, for example, spoke of the "very extraordinary abandonment of the compensation for the negroes," &c.—(*Debates on the British treaty, p.* 40.)

Mr. Hillhouse, in defending the treaty, remarked: "Both in the United States and in Great Britain, it is admitted as a sound rule of construction, that where any law or instrument is doubtful, and the liberty of any one, even a slave, is to be effected by it, that construction was to be preferred which was favorable to liberty. Under this rule, ought this treaty to be so construed as to reduce to slavery 3,000 persons who had obtained their liberty by putting themselves under the protection of British arms, unless there was some positive, unequivocal stipulation in the treaty which could admit of no other construction? There was another circumstance which he had never seen mentioned, which, in his opinion, greatly weakened our claims, which was the doubts he entertained of our right to demand of a foreign nation the restitution of a runaway slave. The United States are now at peace with all the world. Suppose a slave should escape into the dominions of a foreign nation, and on demand they should refuse to deliver him up; he very much doubted whether we should have just grounds of complaint. On the other hand, if any of our citizens who may be so unfortunate as to be reduced to slavery by any of the Barbary powers in Africa, should make their escape into the dominions of any other European nation, and upon being claimed by such powers, should he delivered up, he did believe we should have good ground of complaint against such nation, as being *unjust and inhumane*. And so far as principle is concerned, what difference does it make whether the citizens of the United States are carried into slavery in Africa, or the inhabitants of Africa are brought into slavery in the United States? He knew no principle that made a difference between the natural rights of a white man or a black man. The first principle that is laid down in the rights of man, is that all men are born free and equal—it does not say all white men. He did not believe that the House would ever admit so absurd a doctrine as that different shades in a man's complexion would increase or diminish his natural rights."—(*Debates, p.* 152.)

Recent events prove that these antiquated notions are now utterly discarded, both in Congress and the department of State. They were, however, held by John Jay, who, in a petition to the legislature of New-York, then a slave State, did not scruple to tell them, that the men held in slavery by their laws were "free by the laws of God." It is worthy of note as shewing the republican simplicity of former times, that no question was raised as to the reception of this petition, nor was any censure passed on the member who presented it. It must be the very doctrine as to *shades of complexion*, which Mr. Hillhouse deemed absurd, on which Mr. Webster denounces the Creole negroes as "murderers," for who can believe for a moment that were an equal number of Russian serfs, *white* men and women, to arrive at New-York under similar circumstances, he would *dare* to send them back to the knout and the gibbet; or that if his own son were in like manner with Madison Washington, to deliver himself and thirty-four of his countrymen from Algerine slavery, the secretary would shrink from his child as a MURDERER, and not clasp him to his breast, and thank Heaven for his noble boy?

John Jay once occupied a place similar to that filled by Mr. Webster—secretary for foreign affairs. Three years had elapsed since the treaty of peace, and Great Britain still held no less than six military posts within our territory. Our minister at London, had been instructed to demand the evacuation of these posts, in pursuance of the treaty, and the whole country was filled with clamors against Great Britain. Amid this excitement, Mr. Jay, spurning the profligate but too popular sentiment, "Our country, right or wrong," made a report to Congress in which he fearlessly vindicated the conduct of Britain, and censured that of his own country. He shewed that the treaty had been *first* violated on our part, by legislative acts intended to defraud British creditors by restraining them from collecting their debts in our courts, in utter contempt of a plain stipulation in the treaty. "Under such circumstances," said he, "it is not a matter of surprise to your secretary, that the posts are detained, nor in his opinion would *Britain be to blame*, in continuing to hold them, until America shall cease to impede her enjoying every essential right secured to her and her adherents by the treaty." Mr. Jay commenced this report with remarking "your secretary is about to say *unpopular* things, but higher motives than *personal considerations* press me to proceed."

Your readers may now, Messrs. Editors, judge for themselves, how far, in the language of your correspondent, Daniel Webster, in the affair of the Creole, "has but qualified himself to be, as he is, fit company for Franklin or Jay."

WILLIAM JAY.

ABOLITION DOCTRINES,

Exemplified in the resolutions of the late Anti-Slavery Convention in Rochester, N. Y. held in the Second Baptist Church of Rochester, for several days.

Resolved, That American slavery is a violation of every principle of justice, an outrage upon humanity, and a sin against God; and therefore that it is the duty of every individual to labor heartily and zealously for its abolition.

Resolved, That no man, who is not an outspoken abolitionist, is worthy of the support of freemen and Christians, either to frame or execute the laws of the land, or to preach the gospel of Christ.

Resolved, That those political parties and professed Christian churches, which tolerate slavery, or refuse to enlist in an earnest and faithful struggle for its abolition, are in a pro-slavery position; and that the republicanism of the former, and the religion of the latter, are alike spurious.

Resolved, That the people of the North, by their political and ecclesiastical connections with the South, have given to slavery that nourishment and protection, without which it must long since have been abolished—that if this nourishment and protection were now withdrawn, it could not long resist the influence of those natural laws which are evermore tending to its destruction; and that so long as the North continues to recognize southern slaveholders as republicans and Christians, to aid in elevating them to stations of influence and authority in Church or State, and to prostitute the legislation of the country to support them in their nefarious practices, she must be held responsible, before God and the civilized world, as the active and guilty participator in their crimes.

Resolved, That experience has proved that slavery is as disastrous in its effects upon the pecuniary interests of the country as it is destructive of morals: that the people of the North, in the commercial embarrassments under which they are now struggling, are reaping the legitimate fruits of their disgraceful and wicked subserviency to this unrighteous system; and therefore, that the only sure and permanent remedy for these embarrassments, is to be sought, not in the nostrums of pro-slavery quacks and office-seeking demagogues, but in the immediate and entire abolition of a system which preys like a vampyre upon the prosperity of the country.

Resolved, That the sentence of imprisonment, for a period of twelve years, passed upon three young men in the State of Missouri, for showing to those who had fallen among thieves, that mercy which humanity dictates and Christianity requires, and which was not forbidden even by the bloody slave code of that State; and the recent incarceration of Charles T. Torrey in the jail at Annapolis, Maryland, for the violation of no law, either of God or man, but simply for attending, as a reporter, the sessions of a public convention of slaveholders and slave breeders, are illustrations of a truth which the whole history of slavery confirms, viz: that slaveholders, like every other class of robbers, recognize no law but the law that "*might* makes *right*," and are ready to trample upon every principle of justice and humanity, in order to defend their bloody and nefarious system; and that these and other aggressions of the slave power upon the rights guarantied to every citizen by the Constitution of the United States, should arouse the people of the North to a vigorous effort to secure their own liberty by destroying the cause which endangers it.

Resolved, That the enactments of the South, by authority of which she imprisons northern seamen and other citizens, (for the *crime* (!) of a dark complexion,) are not only unjust and infamous in themselves, but a daring violation of the Constitution of the United States; and that the tame submission of the North to this and other encroachments of slaveholders upon her most sacred rights, is a fearful proof that she has lost that reverence for liberty which is absolutely essential to the perpetuity of our free institutions.

Resolved, That the renewal, at this crisis, of the scheme to annex Texas to the United States, shows the desperation of the South in the struggle now going on between liberty and slavery; and that the friends of humanity and freedom should leave no rightful means unemployed, to defeat a measure which is not only contrary to the Constitution of the United States, but fraught with consequences which must appal alike the patriot and the Christian.

Resolved, That the recent proposal of Secretary Upshur to quadruple the naval force of the country, at an expense of more than $100,000,000, for the purpose of defending the institution of slavery, brands as a stupid falsehood, the declaration, that the North has nothing to do with the impoverishing and disgraceful system, which exposes the nation to deadly blows that can be warded off only at the expense of her treasure and her heart's best blood.

Resolved, That the violent self-emancipation of the slaves on board the Creole, should warn the South and the whole country of the dreadful consequences which must sooner or later ensue, if the slaves are not set free by the voluntary action of their masters; and that abolitionists should be excited by it to greater diligence in their appropriate work, that the South may be saved, if possible, from the horrors of a servile war.

Resolved, That if GEORGE Washington and his associates, were justified in waging a seven years' war, and spilling human blood like water, in order to free themselves from the comparatively light oppression of Great Britain, then MADISON Washington and *his* associates should be justified for delivering themselves, by violence, from the terrible bondage of chattel slavery.

Resolved, That we blush for our country, now that, after having resisted unto blood the tyranny of Great Britain, we see her so lost to all shame, as to demand of that government that she shall play the tyrant for American men-stealers, by kidnapping the self-enfranchised bondmen of the Creole, and reducing them to "a bondage, one hour of which (in the language of Thomas Jefferson) is fraught with more misery than ages of that which our fathers rose in rebellion to oppose."

Resolved, That the letter of Daniel Webster to Edward Everett, in which the *white pirates* of the Creole are declared to have been "*lawfully* engaged in passing from port to port in the United States," and the *colored patriots* of the same vessel are denounced as "mutineers and murderers," is insulting to the common sense of mankind, a disgrace to its author, and to the country on whose behalf he speaks; and that it furnishes another painful evidence that the present administration of our national government, like that which preceded it, is ruled by the slave power.

Whereas, the slaves of this country, in the language of Thomas Jefferson, are enduring "a bondage, one hour of which is fraught with more misery than ages of that which our fathers rose in rebellion to oppose;"

And whereas, in the language of the same statesman, "considering numbers, nature, and natural means only a revolution of the wheel of fortune, an exchange of situation [between the slaves and their masters] is among possible events, and may become probable by supernatural interference;"

And whereas, the people of the North have hitherto consented to that construction of the Constitution of the United States which involves a pledge on their part to aid in putting down the slaves, in case they should strike for "liberty or death;"

And whereas, we believe, with Thomas Jefferson, that "the Almighty has no attribute that can take sides with the slaveholder in such a contest"—therefore,

Resolved, That we deem it our duty to declare, in the face of the country and the world, that if the slaves take up arms in defense of inalienable rights, no power on earth shall compel us to fight against them.

Resolved, That if there is in the Constitution of the United States any pledge, either express or implied, of the physical power of the North to aid in putting down the slaves under the circumstances above referred to, such pledge being in itself immoral, is not binding upon any individual; and that it is the duty of the people of the free States to inform the South that they will not be governed by it.

Resolved, As the opinion of this convention, that such a declaration on the part of the North, by showing the slaveholders that they have no power but their own, with which to meet their slaves, would in all probability lead to the peaceful abolition of slavery; but if, on the contrary, the oppressors of the South should unhappily refuse to "undo the heavy burdens, and let the oppressed go free," and the latter should take the defense of their rights into their own hands, the North cannot be held responsible for the consequences.

Voted, That W. C. Bloss, J. C. Hathaway, and Oliver Johnson, be a committee to transmit a copy of the foregoing resolutions to John Quincy Adams, with a request that he would lay them before the House of Representatives.

Resolved, That while so many northern statesmen are "bowing the knee to the dark spirit of slavery," we cannot refrain from expressing our high admiration of the firmness and intrepidity manifested by the venerable John Quincy Adams, in his defense of the rights of the people against the deadly assaults of slave power.

Resolved, W. O. Bloss, J. C. Hathaway, and Oliver Johnson, be a committee to transmit a letter to Mr. Adams, enclosing a copy of this resolution, and assuring him of our hearty support in every struggle with the minions of slavery.

Resolved, That the State of New-York, having abolished the infamous "nine-months' law," and secured the right of trial by jury to the fugitive slave, should crown her legislation in favor of freedom, by an act declaring that slaves cannot breathe on her soil; and that whenever any human being sets foot within her territory, be shall be protected from the power of the kidnapper.

Resolved, That the petition of sixty thousand people of Ireland, headed by Daniel O'Connell and Father Matthew, to their brethren in this country, praying them to co-operate with American abolitionists in the work of abolishing slavery, excites our gratitude towards the philanthropic signers, and encourages the hope that it will be the means of adding thousands of warm-hearted and efficient laborers to our ranks.

Resolved, That the large and enthusiastic meeting of the friends of freedom, lately held in the old "Cradle of Liberty," in the city of Boston, (Wm. Lloyd Garrison in the chair,) while it has filled the tyrants of the South with alarm and consternation, is well calculated to encourage the heart and strengthen the hands of every laborer in the slave's cause; and that we hail with joyful emotions the re-dedication of that ancient and honored hall, lately prostituted by the minions of slavery, to the service of freedom and humanity.

Resolved, That the treaty recently signed by the powers of England, France, Austria, Russia, and Prussia, whereby the entire moral and physical force of Europe are pledged for the suppression of the slave trade, furnishes a new and gratifying proof that the public sentiment of the civilized world has been in some degree regenerated by the power of truth; and that the friends of humanity should take encouragement from this event to labor with accelerated zeal, until slavery itself shall be abolished in every quarter of the globe!

Whereas, the existence of slavery is incompatible with the enjoyment of liberty in any country;

And whereas, it is morally and politically impossible for a just or equal union to be formed between liberty and slavery;

And whereas, in the adoption of the American Constitution, and in the formation of the federal government, a guilty and fatal compromise was made by the people of the North with southern oppressors, by which slavery has been nourished, protected and enlarged up to the present hour, to the impoverishment and disgrace of the nation, the sacrifice of civil and religious freedom, and the crucifixion of humanity;

And whereas, the slaveholding States make even moral opposition to their slave system a capital offense, and avow their determination to perpetuate that system at all hazards, and under all circumstances;

And whereas, the right of petition has been repeatedly cloven down on the floor of Congress, and is no longer enjoyed by the people of the free States—the liberty of speech and the press is not tolerated in one half of the Union—and they are retarded and treated as outlaws by the South, who advocate the cause of universal emancipation; therefore,

Resolved, That if these outrages upon the inalienable and chartered rights of the free citizens of our republic be persisted in, they must inevitably and speedily result in the dissolution of the American Union.

Resolved, That the prejudice against the colored man, which prevails in every part of our country,

is absurd in itself, cruel in practice, and utterly irreconcilable with the principle of universal brotherhood which is so essential a feature of the Christian religion.

Resolved, That it is inconsistent with the principles of abolitionists to use, purchase or traffic in the productions of the unrequited labor of the slaves; because such a practice strengthens the hand of the slaveholder, and tends to perpetuate slavery.

Resolved, That this nation, by its refusal to adopt the measures necessary for the suppression of the slave trade, and to allow its vessels to be visited for the purpose of ascertaining whether its flag is prostituted for the protection of that diabolical traffic, has violated its solemn treaty stipulations, and exposed itself to the charge of insincerity and hypocrisy from the monarchical governments of the old world.

Resolved, That the noble stand taken by Governor Seward, in relation to the constitutional demands of Virginia and South Carolina, entitles him to the respect of every friend of humanity and freedom, and that we respond from our inmost hearts to his declaration, "That no being, of human substance, can, by force of any human constitution and laws, be converted into a chattel or a thing, in which another being like himself can have property."

Voted, That W. C. Bloss, J. C. Hathaway, and Oliver Johnson, be a committee to transmit a copy of the foregoing resolution to Governor Seward.

The following singular memorial to Congress was, adopted by the convention:

The petition of an anti-slavery convention, for the county of Monroe, held in the city of Rochester, N. Y. March 2d, 3d, and 4th, 1842, respectfully prays: That the following memorial, which was presented to Congress over the honored name of *Benjamin Franklin*, in 1790, be taken up and referred to a special committee, with instructions to report measures in accordance with its prayers.

To the Senate and House of Representatives of the U. S.

"From a persuasion that equal liberty was originally the portion, and is still the birthright of all men—and influenced by the strong ties of humanity and the principles of their institutions—your memorialists conceive themselves bound to use all justifiable endeavors to loosen the bonds of slavery, and promote a general enjoyment of the blessings of freedom.

"Under these impressions, they earnestly entreat your serious attention to the subject of slavery—that you will be pleased to countenance the restoration of liberty to those unhappy men who alone in this land of freedom are degraded into perpetual bondage; and who, amidst the general joy of surrounding freemen, are groaning in servile subjection: that you will devise means for removing this inconsistency from the character of the American people—that you will promote mercy and justice toward this distressed race—and that you will step to the very verge of the power vested in you for discouraging every species of traffic in the persons of our fellow-men.

"BENJAMIN FRANKLIN,
"Pres't Pa. Abolition Society.

"Philadelphia, Feb. 3. 1790."

When the seventh resolution, on the imprisonment of colored seamen, came up for discussion, a colored man, who had been a slave the greater portion of his life, and who had run away from the "peculiar institutions," stated some facts that he had been witness to, of a very interesting character. We can merely give the facts, without the effect which would be produced by the simple tale of the narrator. He once stayed with a Mr. M. in Savannah, about three weeks, where he had seen M. take children from the mother's breast, and sell them to strangers. He once saw the same man administer forty lashes on the bare back of a slave which he had sold, but who refused to go with his new master on account of his known cruelty. The speaker had also seen a *woman* whipped so that she died. What rendered this case peculiarly horrifying was, that the woman was put on the ground, face downwards, and her feet and hands secured by stakes; *but worse than all, she was in a situation that required a hole to be dug in the ground for a portion of her body, before she could lie upon her face.*

Mr. Cherry moved to amend the resolution by omitting "for the crime of a dark complexion," His reason for this was, on account of the bleaching system, and from other causes; others than blacks are sufferers by said laws.

Eld. Galusha remarked that the similarity between American and English sailors, might, (speaking of the last war,) have sometimes led the English to impress, unintentionally, those who were not English subjects. But in this case there can be no such plea. The men come from free States, are known to be freemen, and are in the company and employ of the master of the vessel. (They were now touching upon the Mobile law.) He said the law and its execution were the result of fear; the slaveholders fear that the blacks *may* do something wrong, because they have it in their power to do so. Suppose we should act upon the same principle, and, when a southern man comes to the North, knowing, as we do, that he *may* instil into the minds of the young, many notions, perhaps the chivalry of the pistol and the bowie knife, the demand of blood for real or supposed insult; suppose, because he has the power to do this, that upon his arrival here, we should arrest and imprison him, charging him for the process and the jail fee, until he is ready to return? And this we may do with the same propriety that they imprison our northern citizens.

Mr. Bush stated that a man is not a slave on account of his color, but because he follows the condition of his mother. He thought the law was thus constructed in order to shield the fathers of *bleached* slaves from detection.

Eld. Galusha said he thought differently. It was doubtless that the blood of chivalry might not be lost, but that the least particle, when parted with, might leave behind its value in dollars and cents. (Laughter.)

Mr. Hathaway, objected to the amendment because the enactments are predicated upon color.

Mr. Bloss said, color is mentioned in the enactment, therefore we will have it in the resolution. We must meet these laws. In Mobile, free blacks are arrested, charged $7 for the process, are imprisoned until the fee is paid, and if the unfortunate man cannot pay, he is sold into slavery for the costs.

Mr. Johnson said, the silence of the northern press, of the people, even of the religious press, is doing more to keep the blacks in bondage than slaveholders themselves. Why is it that the rights of our colored friends are not attended to? We cannot too often call the attention of community to this point. In the Baptist connection alone there are 70,000 or 120,000! said Eld. Galusha." One hundred and twenty thousand! worse and worse! exclaimed Mr Johnson. Why did not the triennial convention at Baltimore, that philanthropic body, do something (by resolution) for their 120,000 brethren in bondage? When one of their body, a divine, stubbed his toe, and fell down and hurt his shins, they could pass resolutions of commiseration, and pass round the contribution box, in his behalf, but nothing was done, not a word said for their 120,000 brethren in slavery. The *shins* of one D. D. worth more than the *souls* of 120,000 of their brethren! Is not this a "spurious" religion?

The amendment was withdrawn, and the resolution passed unanimously.

Then came the resolution censuring Mr. Webster for the ground assumed in his letter to Mr. Everett in relation to the Creole affair.

Mr. Stone said that the United States was the first nation to declare the slave trade, or dealing in slaves, piracy. To this all nations now agree. He contended that if the slave trade upon the high seas be piracy, then are the owners and officers of the vessel in question pirates; and they have violated the British laws as well as ours, for which reason the British are not bound to deliver the said [illegible] slaves to our government.

Mr. Macy defended our rulers from the censure of the resolution. He said that Mr. Webster had [illegible] more than his duty, or what he conceived [illegible] duty. He denied that the law of nations declared the slave trade to be piracy, and instanced as a proof of this position, that all American vessels taken in this trade are sent to our ports for trial, whereas if they are pirates they would be [illegible] the nearest port.

Mr. [illegible] stated that the Supreme Court, through Mr. McLean, has decided that the Constitution of the United States does not recognize property in man, that it has nothing to do with slavery; also Mr. Clay declares that the Constitution, as interpreted, does not recognize slavery. [illegible] asked, can cattle, chattels personal, be [illegible] as Mr. Webster styles those who asserted their freedom on the Creole? (Cheering.)

[illegible] remarked that the United States [illegible] to do with slavery. State legislation [illegible]. Let the States, then, take care of [illegible] questions, and not call upon the general government to defend that which it does not know. [illegible] declares that no person shall be [illegible] without due process of law.

Mr. [illegible] read an extract from an oration [illegible] Mr. Webster, several years since, [illegible] of the landing of the Pilgrims [illegible] Rock, in which he sternly anathe-

verted upon slavery. It was proposed to incorporate this extract with the resolutions; but owing to its great length, it was omitted—He said, upon some persons objecting to the term "white pirates," applied in the resolution to those who owned and commanded the Creole, that, as our laws declare the slave trade to be piracy, those persons are actually pirates.

Mr. Macy objected to the phrase, on the ground that they are not pirates, but are persons who are engaged in a lawful business. He contended that all Americans, when under our flag, no matter where they are, are considered to be in the United States. He said that all Americans have the right to go from port to port, within the United States, even with slaves.

After considerable debate, the resolution, with three others, preceded by a preamble, all asserting the same doctrines, was passed.

Upon the resolution which declared that abolitionists, in case of an insurrection among the slaves to obtain their liberty, would not up take arms against them, there was much speaking; mostly in favor of the resolution. Those who objected to it, did it not from opposition to the proposition, but in opposition to such public declaration, as the slave, and others, might interpret it into an invitation to rebellion.

Mr. Johnson said, the question is not whether by speaking plainly our sentiments we shall encourage the slaves to insurrection; but whether, by silence, we shall encourage the whites in a continuance of an insurrection against the slaves, which has been going on for ages.

It was further argued that it was but just to make this declaration to the South, that they may not vainly rely upon aid which will not be given them. Also, that the *threatened* physical power of the North, is all that sustains slavery; that if this implied promised assistance be withdrawn, the South will of itself peaceably abolish slavery.

The convention was well attended, and the deliberations were characterized by a great degree of good feeling and unanimity.

From the Western Reserve Chronicle—Extra.

A VOICE FROM MR. GIDDINGS'S OWN DISTRICT.

WARREN, Trumbull county, Ohio, March 31, 1842.

Upon the return of the Hon. Joshua R. Giddings, late representative in Congress from this Congressional district, a public meeting was called at the Court House, without distinction of party, and organized by calling Gen. Simon Perkins to the chair, and appointing John Hutchins, secretary.

Mr. Giddings being called upon, addressed a large and attentive audience for more than an hour, giving a brief history of the proceedings of the House of Representatives of the United States, which led to the resignation of his seat in that body; with his reasons for resigning.

After which, John Hutchins submitted the following resolutions, which being seconded by George Parsons, were passed by acclamation, but four voices dissenting.

Resolved, That the right of a representative in Congress, to express freely his views, upon questions of public policy, is secured by the Constitution, and is indispensably necessary to enable him to carry out the will of his constituents; and its *unrestricted* exercise should be sacredly guarded by all *free* deliberative bodies in a republican government.

Resolved, That to pass a vote of censure upon a member for thus freely expressing his views, when he violates no rule of order, is trancending the powers of Congress, subversive of the Constitution, an infringement of the rights of the people, an interference with the freedom of opinion, and directly at war with the spirit our institutions.

Resolved, That we approve of the course of the Hon. Joshua R. Giddings, from this district, in resigning his seat in Congress, on account of the vote of censure for introducing his series of resolutions relative to the brig "Creole."

Resolved, That Mr. Giddings be requested, without any formal nomination, to permit his name to be brought before this congressional district for re-election; so that his constituents may have an opportunity of passing upon his conduct in resigning, and upon the matters which led to his resignation.

After the adoption of the foregoing resolutions, on motion of John Hutchins, it was

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and forwarded to the Hon. John White, Speaker of the United States House of Representatives, and that he be requested to lay them before that body.

After a vote to publish the proceedings in the papers of the town, the meeting adjourned.

SIMON PERKINS, *Chairman.*
JOHN HUTCHINS, *Secretary.*

This great outrage upon freedom breaks down the walls of party, as the plague in London made men forget sectarianism, and weep and worship together in any church they found.

Mr. Hutchins, who moved the foregoing resolutions, is of the democratic party; but a genuine friend of freedom will respect her laws none the less, because their violation has wronged a political opponent.

The New-York American says:

Mr. Hutchins, in the course of his remarks, read the manly comment made by the Evening Post, of this city, on the occasion of the censure; and we are glad that he did so, for it is thus the press is rendered bold to do well. It is by finding its voice echoed back again from the people, that it finds courage and support to break through the bonds of party or personal interests—and dares to be honest, rather than seek by concession, to become popular for an hour.

Communications.

ANTI-SLAVERY CONVENTIONS IN WAYNE COUNTY.

WATERLOO, March 24, 1842.

Our campaign in Wayne county closed on the 22d, and I have just returned to this place to rest for a short time, previous to another siege. The last fortnight has been to us one of deep interest. Our fugitive brother has proved himself an excellent companion, and a useful fellow-laborer. The simple, heart-felt story of what he has seen and experienced of the horrors of slavery, awakens everywhere the deepest interest; while his very presence in our meetings affords the best possible refutation of a certain class of objections to abolitionism, which are rife in this region. As a slave, he was, of course,

"From the tree
Of knowledge, ere the vernal sap had risen,
Rudely disbranched;"

but having travelled extensively, he is better informed than most of his class; and in all that pertains to A MAN, he would be a model for many of our college-bred youngsters, who are taught that the colored man is inferior to themselves in intellectual capacity. His modest, yet dignified deportment, is well calculated to put prejudice to the blush, and allay the terrible malady of colorphobia! For guileless simplicity and tender-heartedness he is remarkable. The following story, which he often tells with great effect, will illustrate this trait in his character.

"People say the slaves do not want their liberty! Such persons do not understand their own hearts. Liberty is precious to the mere animal—much more to a human being. When Gerrit Smith came to Rochester, I went with my wife to hear him plead the cause of the slave. His appeals went to my very heart, reminding me as they did of my poor old parents and dear sisters, whom I left grinding in the southern prison-house. A year previous to this, I caught a robin, and put it in a cage for my little daughter. On returning from meeting, I entered into conversation with my wife, about what we had heard from Mr. Smith. While thus engaged, I accidentally raised my eye to the robin's prison, when a conviction flashed upon my mind that I had done wrong in depriving the poor bird of its liberty, merely to gratify the feelings of my child. Turning to my wife, I said, 'Until now, I had thought I was an abolitionist; but I find I was mistaken.' '*You* not an abolitionist?' she replied; 'that is strange, indeed. How can a man, who has been a slave for nearly thirty years, be any thing else but an abolitionist?' Our little daughter, who was sitting by us, listening to our conversation, had observed me, when I looked at the cage; and with the unerring sagacity of a child, she suspected the true cause of my self-condemnation. 'Mother,' she said 'I can tell why father thinks he is not an abolitionist. He looked up to Jack's cage just now; and I guess he thought of the time when he was shut up in the Louisville jail, as a runaway slave. I guess father thinks he is not an abolitionist, because he keeps Jack in the cage.' The deep fountains of our hearts were unsealed, and we could not restrain our tears. The next morning, the sun shone out warmly and brightly. We took the cage to the door, and in the midst of our smiles and tears, let Jack go free! The little bird manifested his love of liberty by tokens as significant as those which I exhibited when I felt, for the first time, that I was beyond the power of a master. Often have I reproached myself for imprisoning that robin. Nothing would tempt me to do it again."

I would commend this simple story to those who insist that the blacks are a stupid, unfeeling race, incapable of being influenced by those higher motives which appeal so powerfully to other men.

Macedon, March 7.—We held three meetings in this place, all in Friends' (not Orthodox) meeting-house.—The audience was large, and very attentive. The teacher of the academy here is an active abolitionist, and dismissed his school in order to attend the afternoon meeting.

Walworth, March 8.—Here also we held three meetings, all of them in the Baptist meeting-house. In the evening, we spoke with great freedom of the pro-slavery influence of the great religious denominations. Ira Bennett, the Baptist minister, found much fault with us for this. He was "as much opposed to slavery as anybody," but thought it not very clear, after all, that the Bible did not, in certain circumstances, justify it. Paul, he very significantly reminded us, had sent Onesimus back to Philemon, and the Israelites were allowed to have bondmen and bondwomen! The "ultra" measures of abolitionists appeared to trouble him far more than the tears and groans of the slaves; seventy thousand of whom are members of the Baptist Church! There was a singular identity of feeling between him and a noisy rabble in the back part of the house, who insulted our colored friend, by crying out, "Nigger, nigger!" This identity was so apparent, that a man of uncommonly quiet demeanor was induced to inquire, whether another clergyman could not be found to head the noisy part of the congregation! At the close of the meeting, the rabble followed us out of the house; some of them cursing and swearing at us, *for abusing the ministers!* A. W. Tucker, one of the leaders, exclaimed, in my hearing, "Cursed fools—d—d rascals, to come here and call our clergymen ministers of Satan!" I could not help turning round and saying to him, that I thought the clergy must feel themselves highly honored when profane swearers were their special defenders. The slaveholder finds supporters in every rank and profession:

"And what cares he, if demagogue or priest
Do the foul work by which his pow'r's increased?
Both for the *wrong* with different weapons strike,
And to his demonship are dear alike."

John Mandeville, the Methodist minister, came out, like a man, on the right side, and rebuked that sectarian pride, which so often leads men to reject the truth. He admitted the justice of what we had said respecting the Methodist Church. The Presbyterian minister was restrained only by a want of time, from coming out on the same side.

Ontario, March 9.—Our meetings here were very well attended, and evidently exerted a good influence. The fugitive was listened to with deep interest.

Williamson, March 10.—Our audience in this place was large. We shared while here the hospitality of Griffith M. Cooper and his interesting family. His persevering and self-denying labors in behalf of the Seneca Indians, are well known. He was formerly connected with the navy, but is now a minister of the Society of Friends, and a non-resistant.

Marion, March 11.—Owing to a violent storm, I did not attend the meetings here. My companions, however, were greeted by a good audience; and I have heard since, that their remarks produced a healthful excitement among the people.

Palmyra, March 12, 13.—The anti-slavery cause was at a low ebb in this place; and our first meeting, on Saturday forenoon, was very thinly attended. In the afternoon, a few more came out, and in the evening a still greater number. Our appointment at *East* Palmyra having failed, I lectured by request in the vestry of the Presbyterian meeting-house, to a large audience. I trust our meetings were productive of at least some small amount of good in this pro-slavery place.

Port Gibson, March 14.—No meeting was appointed for us in this place. We could not learn that there was a single abolitionist in the village.

Arcadia Village, March 15.—Of our adventures here, I have already informed you. The riot did more to excite inquiry and discussion than could have been effected by a dozen peaceable lectures. The people of Arcadia will not stop talking upon the subject for a long time; and slavery will not bear handling of any kind. Only one thing was wanting to turn this disturbance into a violent mob; and that was, *rum!* The temperance cause has obtained a strong foothold here; but I am sorry to say that some of the most active disturbers belonged to the Washingtonian Society!

March 16.—Having recalled our appointment for this day, at Rose Valley, I accepted an invitation to deliver a lecture at the Christian Chapel, a mile south of the village of Arcadia. The mob threatened to follow us, and some of them did so; but there was a large collection of peaceable citizens, who had been brought together in consequence of the disturbance on the previous day. I have never addressed a more attentive audience, or seen more unequivocal evidence that the truth was received into honest hearts. I agreed to return and address them again on the 19th.

Clyde, March 17.—This is a dull place for every moral enterprise. Our meetings were small, but the few who were present were very attentive.

Marengo, March 18.—This place is the residence of Jacob Ferris. Owing in a great degree to his persevering labors, the people are pretty well abolitionized, as is evinced by their generous patronage of the Standard. Our meetings here were well attended. Our fugitive friend produced a deep and salutary impression.

March 19.—This day I fulfilled my appointment at the Christian Chapel, in Arcadia. The audience was large, and the efforts of some low fellows, to disturb the meeting, proved abortive. The cause has been greatly promoted by the mob at the village.

Lyons, March 20, 21.—These were the days assigned for our county convention. It was held in the court house. J. C. Hathaway, of Farmington, and J. C. Fuller, of Skeneateles, made our hearts glad by their presence and co-operation. The people were nearly all asleep over the question of slavery, and our audiences were consequently small, particularly in the day time.—The first evening, there was a slight disturbance, but nothing very serious took place. The second evening was set apart for an address by our friend Fuller, on West India emancipation; but I left the place before this meeting was held.

Cayuga county is our next field. A county convention will be held at Auburn, April 27th and 28th.

Yours, as ever,
OLIVER JOHNSON.

WAYNE COUNTY CONVENTION.

We found the court-house at Lyons empty, when we entered it at the appointed hour; but the entrance of our good friends J. C. Fuller, J. C. Hathaway, and G. M. Cooper, soon cheered our spirits, which had been pretty heavily taxed by severe and continued exertions in this and the neighboring counties.

The meeting was soon convened, and the following resolution was introduced for discussion.

"Resolved, That American slavery is a complicated system of iniquity; and that it is the duty of every person to be earnestly engaged in promoting its abolition."

This occupied the meeting till we adjourned. In the afternoon the discussion was resumed by O. Johnson, and J. C. Fuller, who sustained it with convincing arguments and interesting remarks. The resolution was unanimously adopted; and the following introduced:

"Resolved, That no man is worthy to be called a republican or Christian, who either holds slaves, or apologises for slavery, or refuses to exert all his influence in favor of the immediate abolition of a system which is against every principle of justice and humanity, and endangers the rights of all who come under its influence."

Oliver spoke with unusual animation in support of this resolution; his earnestness tended to carry conviction to every heart. J. C. Fuller said he did not see how members of churches could consistently vote for this resolution; inasmuch as it unchristianized a large portion as individuals, and all as organized bodies. He brought forward many facts relating to southern churches, which fairly made the blood run cold; and concluded by showing the guilty connection which exists between slavery and all the churches.

At our evening session, the mob spirit manifested itself in the usual way, by whistling, whooping, and stamping. Order was, however, maintained, and the following resolution brought up for discussion:

"Resolved, That the people of the North have furnished, and are furnishing, slavery that support without which it could not exist; and therefore they ought to be held equally responsible with the South for its continuance."

J. C. Fuller and O. Johnson supported this doctrine in an able manner. They were interrupted two or three times by the mob; but, generally speaking, the meeting passed off well.

Next morning the following came up for discussion:

"Resolved, That the pecuniary embarrassments, under which the country is now struggling, are principally the fruits of slavery; and therefore the remedy for these embarrassments is to be sought not in the contrivances of politicians, but in the emancipation of the slaves."

J. C. Hathaway sustained this in a dignified and powerful manner. He referred to various changes in the policy of government, showing that each change was to bolster up slavery, and of course injured freedom. He proved clearly, that the only remedy for these evils was the abolition of slavery; for the effect could not cease, till the cause was removed. This resolution was unanimously adopted.

The afternoon session was wholly occupied with a series of resolutions touching the obligation of the North to put down an insurrection of the slaves. They were voted down.

It was proposed that J. C. Fuller should deliver a lecture on West India emancipation, in the evening.—Friends Hathaway and Cooper were obliged to return to their homes. Oliver, weary and exhausted, had gone to Waterloo. Friend Fuller and myself remained. The rude manifestations of the previous evening led me to fear the results of the coming one. The house was crowded to overflowing. Stamping, hooting, and hissing, seemed to be the order of the evening; onions and potatoes were thrown at the lecturer, crackers fired, &c.—The gentleman, who had presided as chairman in the afternoon, proposed to leave it to the citizens whether it was best the meeting should be continued under existing circumstances. This roused Friend Fuller, and he spoke out with the indignant earnestness of a freeman. He said *they* might retire if they chose; but this was *his* meeting—he had been appointed to lecture—and lecture he *would*, if but three remained to hear him.—Abundance of crackers were now fired from various parts of the room, to the no small danger of eyes; and some eggs were thrown. But the system of slavery had fleeced even these rioters so closely, that they could not afford to play this game very long in its defense. It cost nothing, however, to yell, bark, howl, and mew, like so many demons let loose from the pit; and this they did, till they frightened the women off the ground. The mob expended its amunition of wrath without visible effect upon the speaker, except making him more resolute.—Now and then they gave a roar, or fired a cracker, to let us know that some of them were left; but during the middle of his discourse, the greater part of the audience paid good attention. The latter part of the time, we had a few more yells and growls.

A certain person rose in the crowd, and demanded the reading of the resolutions that had been passed by that Convention; as *he* understood some of them were of most outrageous character. J. C. Fuller objected to the demand, as out of order, because that meeting was not part of the Convention. After some parleying, in which Friend Fuller had decidedly the advantage, the mob appointed a lawyer, Clarke, to preside. As soon as he had taken the chair, Friend Fuller rose to speak. The chair told him if he had no motion to make, he must sit down." "I *have* a motion to make," said he; "I am only repeating the *preamble* to it now. I will make the motion directly." Thus he went on, and said what he would; keeping them completely at bay. He said he had been *informed* his life was in danger; and he deemed it best to throw himself on the citizens for protection. They accordingly appointed a committee of five to wait upon him to his lodgings. He then very coolly advised them not to damn their own characters, and that of their village, by having it said abroad that they were obliged to appoint a committee to guard a peaceable Quaker lecturer through their streets; *for his own part, he felt no fear of harm whatever.* They saw their mistake, and withdrew their committee. The meeting adjourned in a pow-wow. A few snow-balls were thrown, as we retired. I looked at my watch, and found that it was almost eleven o'clock.

JACOB FERRIS.

[Extract from our Washington Correspondent.]

The indications now are that no formal war-message is to be received, as was expected; but that such means will be resorted to as can well be adopted by the President and his cabinet, to aid Texas, and intimidate and annoy Mexico. Under the pretense of preventing Indian hostilities, and preserving the neutrality of the United States, troops will be ordered near the seat of war; and, as heretofore, a willing commanding officer, invested with discretionary power, may march his army through Texas, and aid her in any manner he chooses. How little do our northern citizens know of the hollow pretences and intrigues resorted to by their rulers, and officers under executive control and influence, to foster and sustain the foul soul-destroying institution of slavery!

M.

A FORM OF PETITION.

To the Senate and House of Representatives of the United States, the remonstrance and petition of the subscribers, inhabitants of ———, in the State of ———, respectfully shows:—

That your remonstrants have great reason to apprehend, that a new attempt is to be made by land-speculators and slaveholders, to annex Texas to this Union. Against this project we earnestly protest and remonstrate, for the following, among other reasons:

1. Texas was severed from Mexico, without any just cause of revolt, by armed and organized bands of intruders and brigands from the United States, whom it was the duty of this government, by our treaty with Mexico, and by the laws of the land, to restrain and punish. The legitimate and industrious American settlers in Texas, had ever experienced extraordinary kindness and munificence from the Mexican government, been well protected, contented and grateful.

2. The acquisition of that territory by this country, which, under any possible circumstances, must now be rank usurpation and robbery, would, beyond a reasonable doubt, involve a war with Mexico, with Great Britain for her ally.

3. It would *further* and *fatally* disturb the compromises of the Constitution.

4. It would give an enormous extension of territory and time to the curse of slavery, and to the atrocious American slave trade.

5. The separation and revolution of Texas, accomplished by means extremely disgraceful and demoralizing to this country, were undertaken precisely for the purpose of its annexation to this Union, when the executive of the United States, had despaired of effecting that object by the direct means of negotiation; and all mainly for the nefarious purpose specified in the reason last abovementioned.

6. The immediate perpetrators of this great crime, were aided and abetted by unlawful and criminal associations, and in all probability instigated by a vast conspiracy, within the United States; and the whole was connived at, and privately countenanced by the executive authority of these States.

Wherefore we earnestly pray that any treaty, proposition, or appropriation, for a purpose so unrighteous, dishonorable, and big with ruin, may be promptly rejected.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 14, 1842.

A SLAVEHOLDER'S ARGUMENT.

Did you ever hear how the Devil came to St. Dominick, to stop his making any more books against him? and how St. Dominick made the Devil hold a candle for him to write by, till it burned his fingers, and made him roar with pain?

Reader, did you ever attempt to hold an argument with a man, who tried to defend slavery? Of all the merry encounters of truth and falsehood, none is so farcical as this. Falsehood knocks his head plump against Truth's shield, and while he stands rubbing the bump, with woful contortions, Truth watches him with a dimpled expression of roguery, that asks plainly enough, "What on earth did you do that for?" Vexed at the drollery of his own position, he runs his head again whack against spear or shield, as if some evil spirit propelled him; as indeed it does.

Those philophers who can look at things in the universal, who can penetrate behind causes to the end from which causes flow, have long seen that no idea, grand or fantastic, absurd or sublime, of fairy tinsel, or celestial splendor, can ever enter into the mind of man, unless it has its prototype, its real spiritual existence, somewhere in the human soul. Forgive me, if I play too facetiously with this sublime philosophy, and plunge its grandeur into pitiful bathos, when I say, that the Irishmen never could have imagined his famous Kilkenny cats, that "ate each other up to the very tip of their tails," had there not previously existed such things as pro-slavery arguments.

To convince you of the probability of this assertion, I will recapitulate conversations I have actually had with slaveholders. The only fiction there is about it, is that all the remarks were not made by one individual.

Southerner. You have no business to meddle with our institutions. They are altogether our own affair; we alone know how to manage them; we want none of your help.

Northerner. We never proposed to meddle with your peculiar institutions, except by discussion. To *talk* off fetters is quite a different thing from *striking* them off.

Southerner. We deny your right to do either the one or the other. Slavery must not be discussed. Governor McDuffie was right, when he said that it was "a grievous wrong for one State to meddle with the institutions of another State, even by discussion." You profess to be actuated by love for your country; but you are traitors; you are violating the laws and the Constitution, every day of your lives. I suppose you consider yourself bound by the Constitution? Yet you say no power could compel you to help in putting down an insurrection. What if your help is needed, and government orders it?

Northerner. I should reply, that the South had told us a thousand times, that we had nothing at all to do with her peculiar institution; that she alone knew how to manage it; that I took her at her word, and should leave her to manage it. I am glad you construe the Constitution so strictly. I suppose you are aware that honored instrument declares, that "Congress shall make no law, abridging the freedom of speech, or of the press?" But I need not ask whether you recollect this; for it is sufficiently obvious that the southern gag-rule in Congress is founded on *this* clause; and that out of it legitimately grows your doctrine, that "Slavery shall not be discussed." We at the North like this feature of the Constitution so well, that if Governor McDuffie chooses to come here and lecture in favor of slavery, we will all bid him welcome to overthrow our free institutions by as much discussion as he pleases. *We* have no standing lynch committees to guard *our* institutions; we wear no bowie-knives, inscribed "death to slaveholders;" nor would we, on such an emergency, call a meeting of pious church-members to flog Governor M'Duffie, in the public square, as was done in the case of the meek and amiable Amos Dresser.

Southerner. Oh, you are always pulling *that* string!—Forever talking about our lynchings! We dislike to resort to such measures, as much as you do. But what can we do? There we stand, up to our necks in gunpowder, and you will persist in throwing firebrands.—There is no *law* to reach you, and so we are compelled to lynch, in self-defense.

Northerner. I thought you said just now, that we violated the Constitution and laws, every day of our lives! It is an odd corollary to this, that there is no law to reach our continual offenses.

Southerner, (*red in the face.*) If an abolitionist comes on my plantation, I shall make no more of shooting him than I would a rattlesnake.

Northerner. I thank you for the warning. Mr. Preston has announced the same thing in Congress, for which I likewise give him thanks. When you choose to come among us, I promise you that you shall be shot with nothing except fair arguments. Incendiaries and cut-throats, as you term us, I believe you never feel afraid of any attack on your lives and property, when you come among us. You may send your young chivalry to New England to advocate the introduction of chattel slavery on the free hills of Vermont, if you choose. We will not put their lives in peril, or rob them of property, as you did to a son of Isaac T. Hopper, visiting one of your cities merely on business, without even a thought of discussing slavery.

Southerner. Eternally harping on Judge Lynch! I ask you what we should do? Don't I tell you that we are in the midst of gunpowder?

Northerner. Wet the gunpowder with the waters of emancipation, my friend; then our firebrands will fall as harmless as so many egg-shells.

Southerner. You know nothing at all about the subject. There is not a more miserable set on the face of the earth, than the free negroes. I tell you the truth, with all deliberation, when I assure you, that the greatest curse you could bestow upon a slave, would be to give him his freedom.

Northerner. I can readily enough believe that the character of the free negroes must suffer greatly from their anomalous position. They stand between two classes, with the disadvantages of both, and the advantages of neither. Without protection as slaves, and without rights as freemen; continually insulted, feared, and hated; the whole influence of society, moral and political, converted into a machine to force them off. Yet, under all these disabilities, their situation is superior to that of the slaves; and I believe you belie your own conscience, when you say it is not.

Southerner. You may believe me or not, as you please; but I assure you, my slaves would not accept their freedom, if I were to offer it; they know very well that they could not take care of themselves. I declare to you, the lazy dogs are eating me out of house and home; they are a mere bill of expense. The masters are the ones to be pitied. You have had your ears filled with stories about cutting up backs and washing them with brine, till you really believe them. But I assure you it is a very unusual thing to find a cruel master; public opinion among us frowns on such a man. For my part, I am so afraid of getting a bad name with my neighbors, that I never flog my boys, even when they are as impudent as the ———. If they are too obstreperous, I always contrive to get rid of the job of punishing, by selling them to a severe master.

Northerner. It must be confessed that is a very unselfish arrangement, and one that shows a singular regard for the well-being of your servants. But admitting that you do not lacerate their bodies, do you call it no cruelty to condemn thousands of men to total ignorance? To visit them with the severest penalties for trying to learn to read and write?

Southerner. You do not make allowance for the peculiarity of our situation. If we suffered them to learn to read and write, they would write passes and free papers to enable them to run away.

Northerner. I thought you said, just now, that they did not want their freedom, and would not take it, if they could?

Southerner, (*reddening.*) Oh, some of them would, of course. They are generally well contented; but there are always restless spirits everywhere, you know.

Northerner. I am aware of that; but these *few* discontented spirits seem to give you more trouble than is usual in other forms of society; else why are patrols marching about the live-long night? Why must you write a pass, every time you want an errand done? Why must you imprison a man for learning his letters? Why must rifles be kept loaded, and hounds trained? But I will not crowd upon you too close, with troublesome questions. I will admit, for the sake of talk, that the slaves *are* generally contented, and most masters kind. But reflect a moment upon the system, and you will see that a kind master is but a lucky accident. You may have faithful servants, who have lived with you for years, and your attachment may be mutual; but in case of your death, they are liable to pass into the hands of hard-hearted heirs, and severe creditors. They are deprived of the power to make the best bargain for themselves, as free laborers can.

Southerner. I would provide for such contingency. I would prepare papers of manumission, for those who had been good and faithful servants.

Northerner. But you said freedom was the greatest curse that could be bestowed upon a slave. Would you bestow a curse upon them, for good and faithful service? I am aware that you have the example of your legislators, who confer freedom on a slave, for "meritorious services rendered to the State." A most cruel and ungrateful proceeding, if your statement be correct.

Southerner. It is useless to talk with you. You cannot comprehend the state of things. But, rail as you will at the South, I can tell you that the worst slaveholders on earth are the Yankees. I always prefer to hire a northern overseer, and so do most of my neighbors; for we are sure to find him severe enough to keep the darkies in order.

Northerner. I recollect you told me that public opinion among you frowned upon cruelty; and I see it plainly, as a matter of course, that in *such* a community, severe overseers must necessarily be in great demand. Nay, never grow red, at finding yourself on the horn of a dilemma. The fault is in the bad system you are striving to uphold. I have no doubt that you speak truly, when you say that Yankees make the worst slaveholders. I should judge that it would be so, if there were no proof to support it. Northerners are educated in principles and habits opposed to slavery; if they connect themselves with the foul system, they have to fight against their own convictions; and whosoever does this, on any subject, becomes a much worse man, than if he never had these convictions. In the next place, the northerner has been used to see labor done by arms to which conscious freedom gives energy; and his estimate of labor is therefore very different from that of the southerner, accustomed from childhood to the drawling pace, and languid motions of a slave; hence, the Yankee master naturally requires more work than *can* be done by a chattel; the motive-power is wanting. Your system takes the main-spring from the watch; emancipation puts it in again. Try it, I beseech you.

Southerner. You do not consider what you propose. What if we asked you to give up your oxen and sheep? Our slaves are our wealth.

Northerner. I thought you said they were nothing but a bill of expense. It seemed strange, to be sure, that when you lost your "bill of expense," you came hurrying on to the North, and offered $500 or $1,000 reward to get your burden back again; but I supposed the reason it seemed to me incongruous, was, that I did not, as you say, *understand* the patriarchal institution.

Southerner. Did you ever consider what would be the horrid effect of letting the slaves loose upon their masters?

Northerner. Did it ever occur to you that for half a century the masters *have* been let loose upon the slaves?

Southerner. We belong to a superior race. God made them our inferiors; under no circumstances whatever could they ever rise to an equality with us. The great fish always eat the little fish.

Northerner. I have been accustomed to adopt a higher standard for *men*, than for fishes; but a brutal system may well adopt brute maxims. If it be true, that this class are by nature our inferiors, it would be the part of enlightened philosophy to make amends, by giving them increased facilities for acquiring knowledge, instead of excluding them from our colleges and schools.

Southerner. That would bring about a fine state of society, indeed! The next thing, we should have a black President. A fine prospect for my sons, to plead a cause before a black judge, or be trumpeter to General Cuffee.

Northerner. I thought you said just now that they were by nature our inferiors, and could never rise to an equality under any circumstances?

Southerner. I have business to attend to, and must bid you good morning. Indulge what dreams you like of social equality; luckily, there is a natural, instinctive antipathy between the races, that will always prevent your dreams from being realized.

Northerner. Well, I am content to leave nature to take care of her own laws. But I do wish I could give you clearer ideas of the principles of freedom.

Southerner. (*Smiling.*) Clearer ideas, indeed! The only place where freedom is really *understood* is at the South. Burke himself vouches for our "high and haughty spirit of liberty."

Northerner. Your high and haughty spirit few will deny, who have witnessed its manifestations on the floor of Congress. But on this subject of emancipation, you certainly will be willing to examine both sides, if you are a candid man. Allow me to send you Thome & Kimball's book, to prove to you how it works in the West Indies.

Southerner. I thank you; but it would not be safe for me to receive any anti-slavery document through the post office. If I were suspected of reading such things, I should expect to be ridden on a rail, and think I got off cheaply too.

Northerner. I thought you said the South was the only place were freedom was really understood? I should consider it a poor sort of freedom, if I could not receive such papers, and read such books, as I liked.

Southerner. You know, as well as I do, that your books and papers contain pictures calculated to excite rebellion among our slaves.

Northerner. Did you ever see the coat of arms of Virginia? A man, sword in hand, standing on the prostrate body of his oppressor, and exclaiming, "So be it unto tyrants!" Is not a very safe "pictorial representation," to exhibit to slaves. I suppose they order all human chattels to look the other way, when that ensign is un-

furled. But this has nothing to do with emancipation in the West Indies. Promise me you will read that book.

Southerner. It would be of no use. I should not believe a line of it. It is disgusting to hear of the universal amalgamation going on there. If we should try the experiment, the next thing would be the negroes would be marrying our daughters.

Northerner. I thought you said there was an instinctive antipathy between the races, that could never be overcome; if so, one would think it might be trusted to take care of itself. I do not wonder, however, that so close an observer of the truly *paternal* system, as you have been, should have some doubts whether this antipathy is to be trusted in all cases. If you will not try the British mode of emancipation, allow me to suggest another, which will put an end to the system in a very few years, provided you smuggle no fresh slaves from Africa in the meantime. Just change *one* of your laws. Instead of declaring that "the child shall follow the condition of the mother," amend it thus: "Every child shall follow the condition of its *father*." You understand? Excuse me; I forgot your horror of *amalgamation*. *Southerner exit in haste.*

NINTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

There are many and strong indications that a great crisis in the affairs of this society, and of this country, is rapidly maturing. Upon the prudent preparation for that crisis, and the wise direction of it, depend the interests and safety of our enslaved countrymen; and in fact of our species, to an extent beyond comparison greater than upon the crisis of 1775. Our aims are higher, our range much wider.

With that frantic and fiend-like fury, appropriate to a cause which comes from the pit, and must go down there, the slaveholders are driving into our ranks every discerning and incorrupt person in the free States. Except for the terrors of lynch law, there is not the slightest doubt that a strong demonstration in favor of our design would be immediately made throughout the slave States. There are good men and women in those States, who view the cruelties and impurities of the slave system, with tenfold our own disgust and abhorrence; men and women, who see themselves deprived by the bloody and inquisitorial tyranny of the slave oligarchy, of the right of petition, the liberty of speech, of the press, and even of thought, except within the recesses of an impenetrable secresy. These cannot be retained much longer under the screws, if we do our duty.

Let, then, all the wisdom, single-mindedness, and benevolence, appropriate to our sacred cause, be gathered at the approaching meeting. God has stationed us in the van; while we hold it, let us do our duty bravely; so shall an irresistable host be speedily prepared to relieve us.—N. L. C.

JOSHUA R. GIDDINGS.

A meeting of citizens, without distinction of party, was held on the evening of the 7th instant, at Washington Hotel, New-York, to express their opinions, relative to the censure of Mr. Giddings by Congress.

The meeting was highly respectable, though not numerous; owing in part to the very disagreeable weather. STEPHEN ALLEN, Esq. was elected Chairman, and CHARLES KING, W. C. BRYANT, W. L. STONE, THEO. SEDGWICK, Esq. and others Vice Presidents.

Thomas Fessenden, Esq. read the following resolutions, which he sustained with earnest and appropriate remarks. They were adopted unanimously:

Resolved, That we regard as one of the sacred rights of the representatives of a free people, to declare openly his opinions upon any question of public policy without regard to any fear of punishment, except their disapprobation, and that when a legislative body attempts to abridge that right, it transcends its authority, and becomes a despotic engine of force and oppression.

Resolved, That Mr. Giddings, a member of the House of Representatives from Ohio, in rising in his place to offer a series of resolutions, expressing the opinion of himself and a large number of friends, on a question of great national concern, did no more that he had a right to do, and was acting in accordance with his duty as a free and responsible member of a deliberative assembly.

Resolved, That so long as these resolutions were expressed in a language and offered in a manner respectful to the House, it had no authority to treat them in any other way than it is accustomed to treat propositions made by any of its members, in obedience to the rules adopted for its own government; and that if the resolutions embraced sentiments which the delicate nature of the topics they related to, or the peculiar posture of public affairs, rendered it improper to consider at the time, the obvious course for the House was either to reject them at once, or to lay them over for subsequent and more dispassionate action.

Resolved, That in proceeding to pass a vote of censure upon Mr. Giddings, for having offered his resolutions, it assumed a power not given to it by the Constitution of the United States, or by its own rules; it invaded the principles of one of its independent and equal members; trampled upon the rights of a numerous constituency; violated the freedom of speech and of action; insulted and degraded a sovereign State in the person of its representative, and instituted a censorship at once arbitrary and disgraceful.

Resolved, That in refusing to hear the reply of Mr. Giddings, after it had abusively arraigned his conduct, it recklessly disregarded that great constitutional provision which guarantees to every man, even the suspected criminal, the right to be heard in his defense, and thereby manifested its contempt, as well for the instinctive and conscientious convictions of the people, as for the great charter of their liberties; and that for this outrage upon the rights of the citizen, and this violation of the decencies of debate, it deserves, as it assuredly will receive, the severest reprobation of a wronged and insulted nation.

Resolved, That Mr. Giddings, in resigning his place as representative, exhibited a proper sense of duty to his constituents and respect to himself, and that for the promptitude, firmness, and intelligence with which he acted, we tender him an expression of our warmest approval.

Resolved, That we deeply sympathize with his bereaved and insulted constituency of Ohio; but trust that there is enough of the spirit of American freemen in them to rebuke, by triumphantly re-electing him to the place be has left, the atrocious act of tyranny by which they have been despoiled and robbed of their legitimate influence in the councils of the nation.

On motion to send a copy to Congress, our friend C. C. Burleigh, spoke for some time, with his usual eloquence and power. In the course of his remarks, he read the resolutions introduced by Mr. Giddings, and went on to state that inasmuch as Congress made the *character* of those resolutions the ground of their censure, it was proper to show that they had in the first place no right to decide for a member what he might offer to their consideration; and that even admitting they had a right to censure him for offering false or unpatriotic resolutions, they were still in the wrong; inasmuch as these resolutions were neither. In support of this, he quoted sundry legal authorities, and a passage from a speech of John C. Calhoun. This, of course, brought the discussion directly on the question of slavery. The chair called him to order, and he ceased; but soon after resumed, to correct a mistake made by two gentlemen, who had spoken in the interval, in support of the chair. He said he dissented from the opinion of the chair on the point of order, and might appeal to the meeting; but rather than embarrass proceedings, he would waive the point, and confine his remarks to what would be considered relevant. He was proceeding to read the remainder of Mr. Giddings's resolutions, (not having read them all at the onset) when some one objected; the chair again called him to order, and directed him to stop, unless he spoke to the motion to send a copy of the resolutions to Congress. C. C. Burleigh then said would relinquish that attempt. He was proceeding with his remarks, when the cry of "Question!" "question!" cut him off. A motion was made to adjourn, and declared carried; though it is said two-thirds of the meeting cried "No!" "no!"

After the President and Vice Presidents had left the house, Mr. Burleigh finished Mr. Giddings's resolutions, and was about to retire; but cries of "Go on!" "go on!" from a very large portion of the audience induced him to remain; and he continued his remarks in a strain of eloquence that carried the audience completely captive. He met with no further interruption, except occasional expressions of approbation; but in the course of twenty minutes the gas was partially shut off, and the room became nearly dark. D. Fairbanks rose, and the gas was let on again; he said he greatly deplored the course pursued by Mr. Burleigh; upon which some cheered and some hissed. Horace Dresser rose to express his disapprobation of Mr. Burleigh's course; the object of the meeting was to censure Congress for abuse of power, not to discuss the merits of Mr. Giddings's resolutions; he said he belonged to the liberty party, and he thought the course pursued by Mr. Burleigh would greatly injure the abolition cause in the city of New-York. Judge Jay said he sympathized entirely with Mr. Burleigh's remarks, and admired the eloquence with which they were uttered; but this meeting was called for one specific object, and he could not but wish the speaker had confined himself to that object. C. C. Burleigh, replied, that he had staid to address the meeting, at the urgent request of abolitionists,—"liberty party" and others. While he was speaking, the room was again darkened, and the audience retired in some confusion.

Thus a meeting convened to censure Congress for using the power of a majority to destroy the rights of the minority, were in fact guilty of the very same act.—They met to support freedom of petition, and in order to do it, put down freedom of speech.

LETTERS FROM NEW-YORK.—No. 21.

In looking over some of my letters, my spirit stands reproved for its sadness. In this work-a-day world, where the bravest have need of all their buoyancy and strength, it is sinful to add our sorrows to the common load. Blessed are the missionaries of cheerfulness!

> "Tis glorious to have one's own proud will,
> And see the crown acknowledged, that we earn;
> But nobler yet, and nearer to the skies,
> To feel one's self, in hours serene and still,
> One of the spirits chosen by Heaven to turn
> The *sunny* side of things to human eyes."

The fault was in my own spirit rather than in the streets of New-York. "Who *has* no inward beauty, none *perceives*, though all around is beautiful." Had my soul been at one with Nature and with God, I should not have seen *only* misery and vice in my city rambles. To-day, I have been so happy in Broadway! A multitude of doves went careering before me. Now wheeling in graceful circles, their white wings and breasts glittering in the sunshine; now descending within the shadow of the houses, like a cloud; now soaring high up in the sky, till they seemed immense flocks of dusky butterflies; and ever as I walked, they went before me, with most loving companionship. If they had anything to say to me, I surely understood their language, though I heard it not; for through my whole frame there went a feathery buoyancy, a joyous uprising from the earth, as if I, too, had wings, with conscious power to use them. Then they brought such sweet images to my mind! I remembered the story of the pirate, hardened in blood and crime, who listened to the notes of a turtle-dove in the stillness of evening. Perhaps he had never before heard the soothing tones of love. They spoke to his inmost soul, like the voice of an angel; and wakened such response there, that he thenceforth became a holy man. Then I thought how I would like to have this the mission of *my* spirit; to speak to bardened and suffering hearts, in the tones of a turtle-dove.

My flying companions brought before me another picture which has had a place in the halls of memory for several years. I was once visiting a friend in prison for debt; and through the grated window, I could see the outside of the criminals' apartments. On the stone ledges, beneath their windows, alighted three or four doves; and hard hands were thrust out between the iron bars, to sprinkle crumbs for them. The sight brought tears to my eyes. Hearts that still loved to feed doves certainly must contain somewhat that might be reached by the voice of kindness. I had not then reasoned on the subject; but I felt even then, that prisons were not such spiritual hospitals as ought to be provided for erring brothers. The birds themselves were not of snowy plumage; their little, rose-colored feet were spattered with mud, and their feathers were soiled, as if they, too, were jail-birds. The outward influences of a city had passed over them, as the inward bad over those who fed them; nevertheless, they are doves, said I, and have all a dove's instincts. It was a significant lesson, and I laid it to my heart.

But these Broadway doves, ever wheeling before me in graceful eddies, why did their aerial frolic produce such joyous elasticity in my physical frame? Was it sympathy with nature, so intimate that her motions became my own? Or was it a revealing that the spiritual body had wings, wherewith I should hereafter fly?

The pleasant, buoyant sensation, recalled to my mind Doddridge's dream, which made so strong an impression when I told it, that you have asked me to put it down in writing. I will endeavor to do so. It is many years since I read it, in Doddridge's Life and Correspondence; and I will not vouch for it, that my copy is a perfect likeness of the original. If anything is added, I know not where I obtained it, unless Doddridge himself has since told me; for I surely have no *intention* to add of my own. I do not profess to give anything like the language; for the words have passed from my memory utterly. As I remember the dream, it was thus:

Dr. Doddridge, had been spending the evening with his friend, Dr. Watts. Their conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion, (rather a remarkable one for theologians of that day to arrive at) that it could not be we were to sing through all eternity; that each soul must necessarily be an individual soul, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over these ideas, and took little cognizance of outward matters. In this state, he laid his head upon the pillow and fell asleep. He dreamed that he was dying; he saw his weeping friends around his bedside, and wanted to speak to them, but could not. Presently, there came a nightmare sensation. His soul was about to leave the body; but how would it get out? More and more anxiously rose the query, How could it get out? This uneasy state passed away; and he found that the soul *had* left his body. He himself stood beside the bed, looking at his own corpse, as if it were an old garment, laid aside as useless. His friends wept around the mortal covering, but could not see *him*.

While he was reflecting upon this, he passed out of the room, he knew not how; but presently he found himself floating over London, as if pillowed on a cloud borne by gentle breezes. Far below him, the busy multitude were hurrying hither and thither, like rats and mice scampering for crumbs. "Ah," thought the emancipated spirit, "how worse than foolish appears this feverish scramble. For what do they toil? and what do they obtain?"

London passed away beneath him, and he found himself floating over green fields and blooming gardens.—How is it that I am borne through the air? thought he. He looked, and saw a large purple wing; and then he knew that he was carried by an angel. "Whither are you carrying me?" said he. "To Heaven," was the reply. He asked no more questions; but remained in delicious quietude, as if they floated on a strain of music. At length they paused before a white marble temple, of exquisite beauty. The angel lowered his flight, and gently placed him on the steps. "I thought you were taking me to Heaven," said the spirit. "This is Heaven," replied the angel. "This! Assuredly this temple is of rare beauty; but I could imagine just such built on earth." "Nevertheless, it is Heaven," replied the angel.

They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine. "Drink of this," said the angel, offering the vase; "for all who would know spiritual things, must first drink of spiritual wine." Scarcely had the ruby liquid wet his lips, when the Saviour of Men stood before him, smiling most benignly. The spirit instantly dropped on his knees, and bowed down his head before him. The holy hands of the purest were folded over him in blessing; and his voice said, "You will see me seldom now; hereafter, you will see me more frequently. In the meantime, *observe well the wonders of this temple!*"

The sounds ceased. The spirit remained awhile in stillness. When he raised his head, the Saviour no longer appeared. He turned to ask the angel what this could mean; but the angel had departed also. The soul stood alone, in its own unveiled presence! "Why did the Holy One tell me to observe well the wonders of this temple?" thought he. He looked slowly around. A sudden start of joy and wonder! *There, painted on the walls, in most marvellous beauty, stood recorded the whole of his spiritual life!* Every doubt, and every clear perception, every conflict and every victory, were there before him! and though forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his vision from the mountain tops. He knew them all. They had been always painted within the chambers of his soul; but now, for the first time, was the veil removed.

To those who *think* on spiritual things, this remarkable dream is too deeply and beautifully significant ever to be forgotten.—L. M. C.

THE ALMANAC.

The American Anti-Slavery Society have in preparation, an almanac for 1843, by L. MARIA CHILD. It will be altogether free from partisan character, and will be published in prime season. Those societies or towns which send representatives to the approaching Anniversary, will oblige us very much if they will send orders for as many as they think they can dispose of. *Those who wish well to the cause will please to attend to this in good earnest.*

TO SUBSCRIBERS.

We have many complaints from the Eastern route, mostly from Connecticut, of the non-reception, or irregularity of the Standard. We know not how to account for this; for in all cases that come to our knowledge, we are certain that the papers are regularly mailed, according to direction. Our clerk is extremely careful, and exact. What makes it the more unaccountable, is that we have no complaints from any other quarter. Our subscribers will oblige us by promptly making known to us any irregularity that may occur.

THE MOB.—The account which Jacob Ferris gives of the riot at Lyons is well worth the reading. Of all people in the world to face a mob, commend us to a genuine Quaker! Few things are more amusing, than to see poor, pitiful, vulgar brute force, standing nonplused before moral power.

AN APOLOGY.—The notice of meetings, to be held in Western New-York, was not placed in the editor's hands until after last week's paper was issued.

FRANKLIN'S PETITION.—See the Rochester proceedings, headed Abolition Doctrines. This petition is deserving of notice for its own sake; and the idea of again presenting it at the present time, is one among many proofs of abolition ingenuity in perplexing and plaguing a despotic Congress.

ERRATA.—In the editorial on Gen. Cass, in last week's paper, for "*concession* of principles," read *concussion*; for "*perpetuation*," read *perpetration*; for "*slave* administration," read *late*.

Literary Items.

Gunderode.—Among the first things that I seized, when I supposed the flames were about to devour my small possessions, was the first No. of a work called Gunderode, a translation from the German. I had spent two hours of blissful refreshment with it the day before, and I could not part with it. It gave my mind elasticity and vigor, like the mountain breeze or the forest ramble. Whenever my soul would roll on the grass, like a young colt, or paddle in the brooks like a little child, I need but to open this volume. It consists of letters between Gunderode, a secluded Canoness, of the highest cultivation, and Bettine, a young girl of most marvellous genius, belonging to a wealthy and distinguished German family; a being which one might liken to everything, yet is she like nothing but herself—wild as a savage, graceful as a child, bright as the sunshine, free as the wind.

We recommend the book thus warmly only to those who delight in literature like the German; to those who can look *into* things, as well as *upon* them; especially to those who can overlook fences of all sorts.—Let no merely practical person buy it on our recommendation; if he does, he will say he is cheated. To the dull and the frivolous it will seem the veriest rigmarole that ever issued from an idle brain. But let the mystic, and the imaginative, and the deep-thinking, and the free-spirited, buy it, and rejoice in it, as earth rejoices in the sunbeams of spring.

It is published by E. P. Peabody, Boston; in numbers of rather more than a hundred pages; 37 1-2 cts. each. If patronized sufficiently, three more numbers will be issued. It bears internal evidence of being admirably translated.

Wright's La Fontaine.—To those who know anything of French literature, it is useless to speak of the remarkable popularity of La Fontaine. His significant fables, clothed in graceful verse, are familiar in France, from prince to peasant. Elizur Wright, jr. has well translated these popular favorites, and given them to the world in a reprint of very great beauty. The engravings were done in France, by the celebrated J. J. Grandville; and the very spirit of the poet is transfused into them. The animals sigh, blush, wheedle, laugh, sneer, and threaten, as if they were human beings; yet are they veritable animals, done to the life.

La Fontaine's character partook, in some respects, of the looseness of the nation and the age in which he lived; but in these volumes there is nothing to which the moralist need object. The work has been highly spoken of by many of our most distinguished literary men. The Prince de Joinville says: "This French diamond has lost none of its value by passing through the translator's hands."

The price, very elegantly done up in cloth, is as follows:—In 2 vols. 240 engravings, $10; in 1 vol. 62 engravings, $5; in 1 vol. 12 engravings, $3 50.

The Diary and Letters of Madame D'Arblay, by her niece, is announced among the new publications in London. It is spoken of as likely to take rank beside Walpole and Boswell.

The Poetical Works of John Sterling.—This volume is just reprinted in Philadelphia. Joy for all who love eloquent thoughts in most harmonious verse.

The Lottery Exterminator.—This is the title of a periodical, edited by J. A. Powers, Civil Engineer, for the purpose of exposing the enormous frauds incident to the system of lottery gambling; simple methods of detecting them; the progress of the system in the U. States; and the moral and political effects thereof." It announces the astounding fact that, at the least calculation, not less than $12,000,000 are annually expended in the purchase of lottery tickets; and declares it would not be difficult to show that more than one half of this vast amount is retained by the venders and managers."

The first number of this periodical contains a good deal of valuable information on the subject, mathematical calculations of chances of success, and abundant evidence of extensive fraud. This work well deserves the attention of all friends to good morals, and the welfare of their country. The gambling table itself is scarcely more fatally demoralizing than the feverish excitement of lottery speculation. Its legitimate results are fraud, theft, drunkeness, despair, and suicide. Hundreds of people in the city of New-York make a living by vending tickets, and insuring the numbers. They are fined once in a great while; but the law is administered with too much laxity to prove a restraint; and they go on year after year making thousands of dupes, and leaving them to desperation and ruin.

This periodical is to be published monthly, in pamphlet form, 16 pages. Terms 50 cents a year, in advance, or 6 1-4 cents single.

Anti-Slavery Items.

OHIO.—The next anniversary of the Ohio State Anti-Slavery Society, will be held at Mt. Vernon, Knox county, Wednesday, 8th day of June next.

Anti-slavery societies are requested to meet forthwith, and appoint delegates.

ILLINOIS.—The anniversary of the State Anti-Slavery Society will be held at Chicago, on the 26th of May next.

FRENCH ANTI-SLAVERY SOCIETY.—In Paris, a public meeting of the society for the abolition of slavery, *had been forbidden by authority;* although permission had previously been obtained for a meeting, from the prefect of police. Foreign deputations from London were expected, and all the arrangements had been made. The prohibition is the more remarkable, as at the meeting called the World's Convention, at London, in 1840, M. Guizot, then ambassador from France to England, attended, and expressed his sympathy with the proceedings. Is this new development the work of Gen. Cass? Altogether likely. The South has long arms, watchful eyes, and sharp claws.

CUBA.—The New Orleans Picayune says, that the story about the English consul being ordered away from Cuba for giving permits to slaves, is altogether a mistake.

BRITISH WEST INDIES.—Sir Charles Metcalf, Governor of Jamaica, in his speech at the opening of the legislature, bears the following testimony to the good conduct and improved condition of the emancipated laborers:

"The relations between employers and laborers appear to have arranged themselves on the natural basis of mutual interests. The want of continuous labor is still complained of in some districts, but not so generally as before. This want is not surprising in a country where the population is scanty, and where the laboring class support themselves in a great measure by the cultivation of their own grounds. The establishment of small freeholds among this class, and the clearance, and cultivation of land hitherto or for a long time waste, are making continual and rapid strides; and, without removing the holders entirely from the labor market, must tend to secure the comfort of a large portion of the people. The ease, independence, and other advantages enjoyed by the laboring population, are not, I believe, surpassed by those of the same class in any country on the face of the earth; and, although to those causes must be partly ascribed the want of continuous labor, we cannot but rejoice at so much good, and are bound to bear cheerfully its attendant difficulties. The general good conduct and orderly habits of the people, and their improved feeling towards their employers, are just grounds for unqualified congratulation."

The American press in general alludes to this state only to say, "The negroes won't work. The planters can't get laborers." What an awful thing it is that "working men" should be able to have small farms of their own, and love to cultivate them for themselves!

Can anybody tell what has become of that bloody insurrection, which the New Orleans papers got up in Jamaica awhile ago, with two thirds of the northern press to help them?

BLACK CODE OF ILLINOIS.—We have before alluded to an act of the legislature of that State, which provides, that every black and mulatto person, who shall be found in the State, without an authorized certificate of freedom, shall be deemed a runaway slave, and may be committed to the custody of the sheriff of the county, whose duty it shall be, after having advertised the same for the space of six weeks, and no proof of his freedom being made, to hire him out from month to month for the space of one year. This act, so obviously in violation of the ordinance of 1787, has lately, for the second time, been decided unconstitutional by the State Courts. Says the Genius of Liberty:

"We are informed that a citizen of Burean county, is now under prosecution for employing, as a laborer, a colored person not having free papers, and who had not given bond to idemnify the county against his becoming a county charge. The penalty for this *offense*, under our black code, is FIVE HUNDRED DOLLARS; one half to go into the county treasury, the other half to the person prosecuting. The colored person is not claimed as a slave by any one. The prosecutor is a neighbor and *fellow church member* of the person prosecuted."

RENUNCIATION OF THIRD PARTY.—J. N. T. Tucker, late editor of the Tocsin of Liberty, publishes a letter in the Liberator, saying he is "fully convinced that the 'liberty party' is premature, and can never succeed, to any great extent, in promoting abolition through the agency of that party, under its present auspices; that no political instrumentalities can secure such a reform as the anti-slavery resolution implies, while that reform is opposed by the *Christianity* of the country; in order, therefore, to accomplish the work of political reform, it is necessary *first* to secure the reform of a Christianity which opposes it."

Mr. Tucker might have added, that when the moral sentiment of the country had arrived at that healthy state, a political abolition party would be as little needed, as water in the sea, or a fifth wheel to a coach.

ELECTIONS.—The third party have elected two abolitionists to the State legislature of Connecticut.

THE IRISH ADDRESS.—The Pilot, (a catholic paper,) published in Boston, exultingly declares that the name of O'Connell is not *first* on the Irish address! It matters not as to the precise place where it is found; the only pertinent question is, did he sign that document? Now, O'Connell's name stands first on the roll, *on the right hand side*, and we suppose was the first one appended to the parchment; and to show that he did not write it in a harry, but that he wanted to make it as impressive as possible, be signed it thus—"Daniel O'Connell, M. P. for the counties of Cork and Meath—lord mayor of the city of Dublin."—*Liberator.*

IRISH REPEAL.—Very large meetings have been held, in favor of Irish repeal, and money contributed, in New Orleans, Kentucky, New-York, &c. Americans, not a few, unite in this with the Irish and their descendants. Yet we are the people who make such an outcry about "foreign interference." Gov. McDuffie says: "No State has a right to interfere with the institutions of another State, not even by discussion;" and a large majority of the United States, consider this very sound doctrine when applied to a "peculiar institution." Verily we are a consistent people!

The London Times very pertinently asks: "What would Americans say, if associations were to be formed, and public meetings held, in England, for the liberation of the slaves, whom those talkers about liberty decline to emancipate? What if we were to send remittances of money to the American abolitionists? It concludes by saying that 'it is time for Lord Aberdeen to look to this.'"

THE MENDIANS.—We have mentioned the safe arrival of these interesting people, at Sierra Leone. We now learn that the British authorities, the missionaries, and inhabitants of the place, all received them with great kindness. All their stores, books, printing presses, &c. were joyfully admitted duty-free. They had not yet started for the interior, being deterred by danger of war, and the fear of being again captured as slaves. Mr. Steele, who it will be recollected, went out with them, has gone on an exploring tour with Cingue and four of his companions, to ascertain the disposition of the people, and the prospect of success. The Amistad Africans, and from 200 to 600 Mendians, whom they found at Sierra Leone, say they are ready to go with the missionaries, wherever they may fix themselves. They naturally wish to go as near as possible to their own country and relations.

HONOR TO FIVE STATES.—It will be found, on analyzing the votes for and against censuring Mr. Giddings, that five States gave not a single vote in favor of the censure, viz: Vermont, Massachusetts, Rhode Island, Connecticut, and Delaware. Two northern States were *disgraced*—Illinois and New Hampshire; they, with all the slave States, gave not a single vote against the censure.—*Friend of Man.*

Died.

At Monroeville, Huron co. Ohio, on the 21st of 3d month, PARDON D. HATHAWAY, aged 25 years. An inflammation of the lungs, of only ten days' duration, terminated his earthly existence. His reputation was spotless—his talents of a high order, and, so far as human ken could discover, a long life of usefulness was before him. He was a devoted and energetic friend of the slave, and sympathized deeply with suffering humanity, wherever found. His amiableness of disposition—sweetness of temper—simplicity of manner—and warmth of affection, bound him by the strongest ties to a very large circle of relatives and friends, in Western New-York and Michigan, who deeply grieve at his departure.

> "Oh! sad is the heart, and its anguish unspoken,
> When ties, which death only can sever, are broken."

THE ONE DOLLAR PLAN.

PAYMENT RECEIVED.

	Amount previously acknowledged,	1113 00
1114	Abner S. Taylor, Plymouth, Mass.	1 00
1115	Henry Colman, Rochester, New-York,	1 00
1116	E. B. Northrop, Macedon, "	1 00
1117	D. Osband, " "	1 00
1118	S. Hurd, Leicester, Massachusetts,	1 00
1119	I. Lamb, " "	1 00
1120	E. White, " "	1 00
1121	E. Clapp, " "	1 00
1122	R. Earle, " "	1 00
1123	H. Denny, " "	1 00
1124	S. McFarland, " "	1 00
1125	R. Sanford, " "	1 00
1126	A. Flynt, " "	1 00
1127	S. May, " "	1 00
1128	S. R. May, " "	1 00
1129	M. Firth, " "	1 00
1130	A. Firth, jr. " "	1 00
1131	J. Dimick, " "	1 00
1132	Ames Walbridge, Oxford, Mass.	1 00
1133	—— Torrey, Wethersfield, Ct.	1 00
1134	B. N. Strong, Manchester, Ct.	1 00
1135	Thomas Holmes, " "	1 00
1136	Joseph Case, East Hampton, Ct.	1 00
1137	Daniel Strong, " "	1 00
1138	Mrs. J. S. Hall, " "	1 00
1139	A tin pedlar,	1 00

TREASURER'S RECEIPTS

For the week ending 4th month, (April) 12th.

For the Standard.—The following persons have each paid $2—Royal Turrill, Shoreham, Vt.; William Cutts, do.; Zebulon Frost, do.; Maria Marriott, Hudson, New-York; Almon Green, Palmyra, S. P. Collins, Farmington, N. Y.; J. S. Sanford, Palmyra, N. Y.; S. D. Porter, Rochester, William H. Stanley, Geneseo, N. Y.; Susan T. Congdon, New-Bedford, Mass.; Samuel Barker, Vergenes, Vt.; James Orvis, do.; Mary E. Kendall, North Andover, Mass.; George W. Briggs, Plymouth, Mass.—Eliza Smith, Dean's Corners, Saratoga county, N. Y. $1; Deacon Lewis Hunt, Shoreham, Vt. $1; William A. Wakeman, Pulteneyville, Wayne county, N. Y. $1; William S. Dorr, city of New-York, 50 cents; James P. Raymond, Walworth, Wayne county, N. Y. $1 42; James L. Delong, do. $1 42; S. C. Brown, do. 71 cents; German Lasher, do. 71 cents; Elias Durfee, Marion, Wayne county, N. Y. $2; Peter Harris, Palmyra, $2; Isaac Thorn, Marengo, $2; Durfee Herendeen, Macedon, $3; Henry Park, Newark, Wayne county, $2; Zenas Smith, do. $2; Pennsylvania Anti-Slavery Society $120; Horace Bellows, North Brookfield, Mass. $2; Samuel Tarbell, Brimfield, Mass. $2; William Chamberlain, Honeoye, Ontario county, N. Y. $2; Eliza Talmer, Marengo, N. Y. $1 42.

The following persons of Leicester, Mass. have paid $1 66 each, viz:—A. Firth, jr., T. S. Dimick, E. Kimball, S. H. Moore, John Magil, Ames Walbridge, S. B. Titcomb, A. J. Priest, Samuel Frith, Silas Earle, Mary D. Denny. The following individuals of North Oxford, Mass. each $1 66, viz:—A. Cutler, E. Sanford, P. T. Bartlette, G. W. Huse, N. Emerson, J. W. Torrey, Charles Lawton, D. Holman, J. Merriam. Rufus Rockwood, Leicester, Mass. $1; Jacob Holmes, Leicester, Mass. $1 50; Mr. Aldrich, Leicester, Mass. $1; Geo. Bance, and Joseph Case, both of Manchester, Ct. each $2; Thomas B. Holmes, Wethersfield, Ct. $4; A. Williams, East Hampton, Ct. $2; J. Stewart, Lyme, Ct. $2; Ruth Earle, Leicester, Mass. $1 66.—$226 78.

Donations.—Massachusetts Anti-Slavery Society, 1,000 dollars; Pennsylvania Anti-Slavery Society, 50 dollars; Rowland T. Robinson, North Ferrisburgh, Vt. 50 dollars; Phineas Phelps, Pennsylvania, 1 dollar; A friend to the slave, 50 cents; Friends in Brookfield, Massachusetts, 30 dollars; A. Firth, jr. Leicester, Mass. $1 50; Samuel May, do. $2; Sarah R. May, do. $1; A. Flynt, do. $2; Daniel Mixter, do. 25 cents; Wm. P. White, do. 50 cents; Mary Trumbull, do. 50 cents; J. O. Burleigh, Oxford, Mass. 50 cents; A. Cutler, do. $5; Mr. Torrey, do. 25 cents; P. T. Bartlett, do. 66 cents; Mrs. A. B. M. Chapman, Manchester, Ct. 50 cents; J. B. Olcott, do. 22 cents; Julius Gates, E. Hampton, Ct. $1; Unknown, 6 cents.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

Foreign Items.

EUROPE.

It is said that a marriage between the imperial princess of Russia, and the Duke de Bordeaux, has been finally determined on by the ex-royal family of France, and the Emperor Nicholas. This alliance is said to be the main cause of the bad understanding which at present subsists between the courts of the Tailleries and of St. Petersburgh.

Victoria has lately knighted a Parsee merchant. Sir Jamstjee Jeejeebhoy, the new knight, is the Rothschild of Bombay, and a man of boundless munificence. He once gave a lac of rupees, £10,000, to establish a native hospital.

At Stratford, in Essex, upwards of 1,060 persons are employed in staymaking. After laboring twelve hours per day their earnings do not amount to 21d. each.

The wages of agricultural laborers, in Wiltshire, range from 7 to 9 shillings a week; the greatest distress prevails amongst them, many families actually starving.

Great excitement has been produced by a late decision of the Court of Queen's Bench, Ireland. All marriages in Ireland, celebrated by Presbyterian ministers, where both parties are not Presbyterians, are declared invalid. In Ulster this sect amounts to upwards of 600,000; and, nothing was more common than the celebration of marriages between Presbyterians and the members of other communities.

Algiers.—The latest news from Africa was highly favorable to the French government. Fifteen tribes are said to have made their submission, and Abd-el-Kader is driven close up to the Morocco frontier.

THE EAST.

No change of importance in the aspect of Chinese affairs. Keshon has been restored to rank, and appointed to proceed to Ningpo, and communicate with Her Majesty's Plenipotentiary: H. M's. ships are seizing the Chinese trading craft, whenever they can find them,—a policy which cannot be otherwise than mischievous in its consequences upon the foreign trade.

SOUTH AMERICA.

This fair portion of the world is so continually in a ferment, that we hardly try to keep the run of her revolutions.

Some of our readers will perhaps remember that Santa Cruz, President of Bolivia, was deposed and driven from the republic, by an army of Chilians, and Peruvians, headed by Gen. Gamarra. Both Santa Cruz and the Bolivians wished to establish their former relations with each other, and various insurrections took place for that purpose. This led to a recent invasion of Bolivia, by Gamarra, at the head of a Peruvian army. Victory declared for the Bolivians, and the invaders were repulsed with great slaughter. During the action, which lasted but 30 minutes, Gen. Gamarra, President of Peru, was shot, and 3,000 killed, or taken prisoners out of an army of 4,000.

The Bolivians have now, in their turn, invaded Peru, and are in possession of the southern provinces. It is expected the whole country will come into their possession.

TEXAS.

The most important item of intelligence is a proclamation of President Houston, declaring all the ports of Mexico on the Gulf to be in a state of blockade, and forbidding neutral vessels to trade therewith, after having received notice of the blockade, under the penalty prescribed by the laws of nations. The decree is to take effect within twenty days, as to any port of the United States north of the Gulf of Mexico; and in forty-five days as to vessels coming from any port in Europe.

Advices from Yucatan, via New Orleans, renders it not improbable that Yucatan has assumed a hostile attitude towards Mexico, and will join the republic of Texas in the war with Mexico.

Meetings continue to be held in all parts of the United States, to raise men and ammunition, for Texas; under the pretense of "emigration," or "exploring expeditions," or the more facetious mockery of "hunting coons." This business is going on in Philadelphia and New-York, as well as more southern cities. The press, with very few exceptions, takes part with Texas; even those editors from whose sagacity and good principle we might expect better things, too obviously lean that way, while the more venal spare no falsehood that can dupe or dazzle the people.

Whatever may be the movements of Mexico, Texas has announced herself unalterably determined, both through her people and President, to invade Mexico forthwith. For this purpose they call upon American citizens for aid, with as much assurance as if we were annexed to the Valley of Rascals.

The editor of the New Orleans Bee says:

We have before us an *official letter* of President Houston, from which we make a few extracts, evolving more distinctly the objects now in contemplation.

"If troops should be raised in ——, [we leave this blank to be filled by the imagination of our readers.—*Editors.*] at the call of this government, prepared for conquest, they may rely upon the fact, that *they will be allowed the privilege of the Texan banner, to cross the Rio Grande, and pursue conquest to the* WALLS OF MEXICO!!" And again:

"The probability of our government soon becoming an active party in the conflict now going on upon the other side of the Sabine, is gaining in strength every day. There are many influences conspiring together to bring about that result, not easily to be resisted. Upon the South especially, the motives urging to a participation in the struggle are particularly urgent. The Mexican army marches into Texas avowed abolitionists. The manifesto of Santa Anna, published in Mexico, alludes to slavery in language which should not be forgotten by the slaveholders in the United States. One of the means, no doubt, upon which he relies for success in subjugating Texas, is the revolt of the negroes in that country, under the deceitful promise of liberty."

The New-York Herald says:

"Last year a proposition was made to the President of Texas that if she would authorize the use of her flag, an army of 15,000 men could be raised in the "tumultuous valley of the Mississippi," who would invade Mexico on their own hook—and repeat the melo-drama of Cortez on the largest scale, and with all the modern improvements. This proposition was then declined—but it will now be granted.

The Anglo-Saxon race, from the United States, from Canada, from England, from every northern land, will crowd to Texas as the highway to the rich temples and specie mountains of Mexico.

General Items.

Lord Ashburton and suit arrived at Annapolis, in the British frigate, Warspite, after a tedious voyage of fifty-two days. He has taken a spacious and elegant house next Mr. Webster's residence, in Washington. This special embassy plainly shows a strong desire for peace on the part of England, and with few exceptions, the press of this country hail it with joy.

McLeod the Second.—John Sheridan Hogan, who was lately arrested at Rochester, on charge of being concerned in burning the Caroline, has been arrested again, after being once dismissed on account of the informality of the writ. Great excitement prevailed; especially as it was thought he crossed the line again in the spirit of insolent bravado. Popular feeling was somewhat softened by the discovery that he came to visit a lady, to whom he was about to be married. He has been again discharged; as there was not sufficient proof of his having been connected with the Canadian affairs to authorize his detention. That a police justice of an interior town should have power to treat of questions that concern peace and war between two great nations seems a strange and dangerous anomaly.

Trouble in Rhode Island.—The difference between the two parties in Rhode Island upon the question of a Constitution is becoming serious, and may lead to bad results. Fearing that the supporters of the "People's Constitution," as it is termed, would proceed to organize the government of the State, in accordance with its provisions, the Legislature on the 2d instant, passed an act pronouncing severe penalties against any person who shall hold any county or town office, under any pretended new Constitution; and declaring that any who shall act in any legislative, judicial, or ministerial office under such Constitution, shall be *deemed guilty of treason and be imprisoned for life.* This has created great excitement among the people, and letters from that State say that there are two thousand men pledged to defend at all hazards the candidates under the new Constitution.—The government of the State has issued orders to have reported the number of men fit for duty and the arms and ammunition on hand. He has also issued an order through the Adjutant General that the military throughout the State hold themselves in readiness to *appear armed and equipped at thirty minutes' warning.* The suffrage party is rapidly organizing. They have obtained 2,000 stand of arms from Boston.—*N. Y. Tribune.*

Terrible Accident.—In going up the Potomac River the steam frigate Missouri grounded about 70 miles below Washington City. A boat was sent from her to drop an anchor to haul her off; the anchor got overboard, carrying with it the chain cable; which in running out either killed or carried with it every person on board, *comprising Lieutenant John F. Borden and fourteen or fifteen seamen!*

NOTICES.

☞ NINTH ANNUAL MEETING ☜ OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Ninth Annual Meeting of the American Anti-Slavery Society, will be held in the city of New-York, by adjournment, beginning on Tuesday, the tenth of May.

THE PUBLIC ANNIVERSARY,

will be held on Tuesday morning, in the Tabernacle, in Broadway, near Anthony-street. Services to commence at 10 o'clock.

The friends of liberty throughout the country are hereby invited to attend.

The Executive Committee earnestly call for a large representation of abolitionists, from all parts of the country. Subjects of great moment to humanity, and to every interest of the nation, will be submitted for discussion. Farmers, tradesmen, mechanics, friends,—consider it your *duty* to overcome common obstacles, and to make sacrifices, that you may attend, and give the aid of your counsel, and the strength of your courage;—consider it time *well and economically spent*, in the best of all services—that of your own nature, of the age in which you live, and of that which you will bequeath to your children! Remember, that the efficiency of anti-slavery operations for the entire year, depends greatly on the spirit and impulse of the *Annual Meeting!* Throw into the balance, the terrible lot of the millions of our enslaved fellow-beings; let the remembrance of their sufferings sink deep into your hearts; in the name of all that is just, and good, and merciful, we exhort you to *come up and help!* By order of the Executive Committee,

WILLIAM P. POWELL, } *Committee of*
J. S. GIBBONS, } *Arrangements.*

LYDIA MARIA CHILD, *Recording Secretary.*

☞ Papers friendly to human freedom, will please give the above a conspicuous place in their columns, until the date of the meeting.

ANTI-SLAVERY CONVENTIONS IN CAYUGA COUNTY.

OLIVER JOHNSON and JACOB FERRIS, Agents of the American Anti-Slavery Society, will attend anti-slavery meetings in Cayuga county, as follows:

Friday, April 15th, at Aurora.
Saturday and Sunday, April 16th and 17th, at Northville.
Monday, April 18th, at Genoa Hollow.
Tuesday, April 19th, at Milan.
Wednesday, April 20th, at Moravia.
Thursday and Friday, April 21st and 22d, at Scipio Centre.
Saturday, April 23d, at Fleming.
☞ County Convention at Auburn, Wednesday and Thursday, April 27th and 28th.

Friends of the cause in the above places are requested to extend notice of the meetings as widely as possible. Some individual in each place will be written to, and requested to fix the hour when the meetings will commence, and give notice accordingly.

COLERAIN ANTI-SLAVERY SOCIETY.

A stated meeting of the Colerain Anti-Slavery Society will be held in Oxford (Friends') Meeting-house, on seventh day, the 16th of 4th month, 1842, at 1 o'clock, P. M. Friends of the cause and others are invited to attend. BENJAMIN KENT, *Rec. Sec.*

NOTICE.

The Windham County (Conn.) Anti-Slavery Society will hold an adjourned meeting at Hampton, on Tuesday, April 19th, at 10 o'clock, A. M. As the meeting will be one of much interest, and friends from abroad are expected to be present, a punctual attendance is requested. EDWIN SCARBOROUGH, *Sec'y.*

PHILADELPHIA ANTI-SLAVERY OFFICE,

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months.

$10,00 in advance will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office, should be directed to *J. Miller McKim*, No. 31, North Fifth st.

Paper Hangings and Borders,

WHOLESALE AND RETAIL,

N. E. corner of Arch and Seventh-streets, Philadelphia.

THE subscriber informs his friends and the public, that he keeps constantly on hand, plain and fancy Paper Hangings, suitable for vestibules, entries, parlors, dining rooms and chambers, of the most approved patterns and colors, and from the best manufactories; also, single and double Curtain Paper, and an extensive assortment of Fire Screens.

Country merchants supplied on reasonable terms.

Paper put up at short notice, and warranted.

WILLIAM W. CANSLER.

April 14th, 1842.

Removal.

VAN RENSSELAER'S TEMPERANCE EATING HOUSE, No. 122 Water-street, opposite George W. Browne's Auction Hotel.

The proprietor of this old establishment has removed to 122 Water-street, a few doors above Wall, near his former location.

Poetry.

[illegible]

THE [illegible]

The [illegible] are [illegible] George [illegible].

Where rise the [illegible]
The [illegible]
The hot [illegible] wide,
As deeply [illegible] tide,
Before the [illegible] come,
Afar from [illegible] less hum,
He has called the [illegible] of the wave and [illegible]
The tall white [illegible] flood,
To make the sinews of [illegible],
Which hurry his snake-like [illegible] along,
And send a thrill, quick, sudden, and warm
With conscious life, [illegible]
He waits the touch of the [illegible] hand,
That guides his [illegible]
And labors his broad and mighty [illegible]
With his fiery breathing half suppressed,
Stretch [illegible]
Where [illegible] steed [illegible]
"Clank, clank [illegible]
Time moves on leaden wings [illegible]
From the crystal fount he [illegible]
With a quicker leap [illegible]
And his unchained [illegible]
As he goes to race with the [illegible]
With a firm, slow [illegible]
Like a giant plying [illegible]
Now with a swifter [illegible]
While his soft white [illegible]
And now his [illegible]
And [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Through the hills a[illegible]
"Whiz-[illegible]."
[illegible]
[illegible]
[illegible]
[illegible]
"[illegible]"
Off from [illegible]
I see the flash of [illegible]
As he sweeps w[illegible]
On and on in his [illegible]
Like a crag shot off [illegible]
His breathing is [illegible]
Treads down the [illegible] of the [illegible]
And he pours the smoke [illegible]
As he thunders down [illegible]
Right on hath the panting charger [illegible]
And aught but the jar of his [illegible]
And the distant tone of [illegible]
Can tell were the Fire-steed passed away.

Plainfield, Ct., December 6th, 1841.

Miscellany.

From the Northern Light.

THE CREOLE MAIDEN'S LOVE.

CONCLUDED.

The departure of George for France was decided upon. You can easily imagine how sad were his thoughts at this departure—how deep was his melancholy at leaving the land that contained every object of his affection.

The predictions of the doctor were soon fulfilled. No sooner had he touched the soil of France, than George recovered all his strength and energy. But his soul was still sick and sorrowful. He waited with a feverish anxiety for the news that Anitta had promised to send him. He dreamed of going back and was ready to encounter anew all the fatigue of the voyage, and the dangers of the tropical climate.

At last the letter came, and the reading of it stunned him; for it revealed a tale of frightful sorrow. Anitta expressed in feeling accents all the pain and grief that his absence had caused her, and detailed minutely every circumstance that had occurred since their separation. She had caused herself to be sold, and she was living in the house of her master. She gave him a particular description of the place of her abode and the character of her master; and, as if her mind had been preoccupied with one thing, she very often broke the thread of her narrative by inquiries after George's health, and prayers that he would promptly give her news of it. But there was not a word of regret at her situation—not a word to recall George to her side. This letter was a kind of continuation of her life; a life of complete and unconscious self-denial. It was full of that simple and rapturous feeling that can flow only from the heart of a woman, whose mind has never been warped by a boarding-school education, and by literary pedantry.

No one among the most intimate friends of George attempted to dissuade him from his journey. He sold, for a considerable sum, his portfolios of sketches and drawings; and as the story of his adventures had excited in his family a good deal of interest, offers of money were made to him from every quarter, so much that he embarked for Havana with ten times more than was necessary for his voyage.

The ship he sailed in cast anchor in the bay of Havana; and you now understand why he was so eager to learn the situation of Guoyama, and to hire a barque to take him thither.

Guoyama was the place where dwelt Anitta.

He was punctual at the wharf, where the boatmen were waiting for him.

It was a magnificent night. The moon shone with all the splendor of a tropical sky, and sailing near the horizon, seemed to roll waves of white light upon the waves of the bay.

There was not a cloud upon the sky—there was not a breath of air, and the palm and [illegible] trees, so sensitive to the faintest breeze, were motionless. They stood like [illegible].

A moment after the rattling of the cable and the plashing of the [illegible] announced their departure. There were seven men in the boat. The captain was a Genoese, the mate a Portuguese: of the four sailors, one was an African, from Mozambique, another [illegible] Congo, the third was a Caraib, and the fourth an American Indian.

[illegible] George would not have failed to reflect upon the strange freak of fortune that had thrown together in one little boat, seven men from such distant quarters of the globe.

This evening the regular [illegible], the [illegible] of the night, [illegible] at once to rouse up that poetic [illegible] with which heaven has gifted the people of [illegible]. The captain, though banished, had not ceased to love his country, and with the impassioned voice of an exile, when he dreamed of his native land, he sung some verses of an Italian song, which at any other time would have been without harmony, and would have awakened no emotion in the heart. Then he brushed away a tear with his rough hand, and said, "Oh! Genoa, Genoa! [illegible]!"

This simple lament [illegible] upon the winds of the American ocean [illegible] a poor Italian sailor, sounded in the ears of George like a funeral hymn sung over the past splendor and perished fame of Italy; but it also awakened in him a poetical recollection of old Europe. And he, in his turn, was moved. "And shall I go back again to Europe? And [illegible] time will Anitta go with me?"

The boat glided rapidly [illegible] its prow directed towards the mouth of the river Gida.

The smooth and calm surface of the water reflected, as in a lake, the glittering constellations of the southern hemisphere, looking like a rich dome of azure silk, strown with sparkling diamonds. The banks of the river wore an aspect continually changing. In its various windings the river presented numerous aspects, more and more distinguishable, for it was already broad day-light; but each bay, each creek, each jutting point of land, had its world of animals; while here and there, upon the sloping hill-sides, were perched the negroes' huts, each surrounded, with a little garden. These huts denoted the near approach to Massipa, where the voyage of the boat would end.

From this place to Guoyama was hardly half a

[illegible] This [illegible] route ever [illegible]. He had [illegible] travelled [illegible]. As he ap[illegible] [illegible]

[illegible] "[illegible]"

[illegible] His [illegible]

[illegible] George looked [illegible] place. [illegible] his journey [illegible] these words:

"[illegible] came to Sully his art."

The [illegible] Havana were [illegible]. The Marquis del Ritto was the wealthiest [illegible], and among the numerous [illegible] was one the description of whom was [illegible]," they added, "[illegible] the Marquis. It is said he [illegible]."

[illegible] remarks [illegible] as if [illegible] "Only," [illegible] the master's [illegible] such [illegible] to the passion [illegible] without example. [illegible] have failed, resort is had [illegible]."

"The [illegible], when they have the [illegible] of their masters, [illegible] two things: sub[illegible] themselves into the [illegible]. Take me master, but [illegible]."

[illegible] a kind of con[illegible] of the tale [illegible] his hand in[illegible] contained more [illegible]. The whole sum, if [illegible] ready to pay [illegible]. George did not [illegible] of this bu[illegible]. He [illegible] go[illegible] has[illegible].

He knew that [illegible] presence would [illegible] and that when it [illegible] Marquis del Ritto, the [illegible] Anitta.

[illegible] he rode [illegible] a glimpse of Anitta. [illegible] heart or [illegible] persuaded himself that at one of the [illegible] saw in the distance a [illegible] herself and that she waved a white [illegible].

[illegible] determine him. He [illegible] he was there, [illegible] himself at the house of the [illegible].

[illegible] gloomy presentiments. [illegible] between Guoyama and the house of the Marquis. In the morning before the [illegible] down, this distance was passed in a few minutes.

"[illegible] the Marquis del Ritto?" inquired he, of the first negro he met in his way.

At [illegible] a woman appeared upon the threshold [illegible] which he had approached [illegible].

"The Marquis," said she, "is not in; he has [illegible]."

Anitta, pale, troubled, trembling, led the way, [illegible] George followed, scarcely able to stand.—When they had entered the hall, Anitta, casting a rapid glance around, assured herself that they were completely secure from observation; and then, half suffocated with tears of surprise and joy, threw herself into the arms of George.

After the first burst of passion was over, they looked fondly at each other, and George, impatient to know all the circumstances of Anitta's actual life, questioned her more by his eyes than his voice.

The Marquis loved her; or at least the Marquis had long since resolved to have no other favorite but her. The unexpected resistance which he had met with had fired his passion till it raged with a brutal violence. Anitta forsaw all the evils to which she was to be exposed, and she nerved her heart against them with all the heroism that her love and the sanctity of her oaths could impart.—She would have been glad to die, for her life was intolerable. Her days were spent in labor, and her nights in guarding herself against the perils that threatened her. But as if the love of her master was not enough to vex her, that of one of his negroes added still more to the discomfort and horror of her position. She was ashamed to speak of it, but one of her master's slaves had dared to confess his ardent passion for her. Love had certainly destroyed his reason; for it needed but a single word from Anitta to her master, and his audacity would have been severely chastised. She knew this, but was restrained by her horror of the punishment that inevitably awaited the negro. Thus placed between danger and pity, her situation had for a long time made life a burden.

All this was said amid the interruption of tears and caresses. "Hold," said she, pointing to a shadow passing across the lattice, "we are watched. It is the negro! he has left his work, to be near me at the first news that a stranger is come to the plantation."

"Ah, well!" said George, "there is no need of any delay; I will wait the return of the Marquis; I will tell him our history, our love, your devotion, my voyage to Europe, my sufferings. I will offer him all the money I possess."

"He will refuse it," said Anitta. "Dear George, the Marquis is rich, and more proud than rich.—He will never consent to part with me. No, George; no attempts, no trials of that kind—I must fly. This very night I will leave the house and join you at the end of the avenue of palm trees. Do not approach near, for fear of the dogs and negroes, who watch and guard it; but be there. If you do not find me there before two o'clock this night, return to Guoyama, and come back the next."

George, in going out, met on the threshold of the door the negro, whose white eyes glared fixedly upon him. He was a kind of giant, with flat nose, thick lips, thick, matted hair, broad shoulders, and his muscles seemed to have at once the rigidity of iron and the elasticity of a withe. He remained immovable till the stranger was out of sight, and then he bounded off like a deer, and ran to his master. In a few minutes the Marquis del Ritto was informed of the visit that had been paid to his house. The negro, in his passion for Anitta, always concealed his burning jealousy under the shelter of an ardent zeal for his master's interests. He had thus won the entire confidence of a man whom he would have been glad to crush like a [illegible] had he not been afraid of the axe or the [illegible].

When the Marquis entered, he thought he observed upon Anitta's face an expression more calm and pleasing than common. He inquired in a lively tone what motives had brought the stranger to the house.

Anitta did not know; but the hospitality of the Marquis was sufficiently well known in the country, and [illegible] more was necessary to explain the incident. They talked no further of the stranger.

The Marquis was fatigued; he asked Anitta for his [illegible] beverage, [illegible] which he was very fond, and [illegible] which she was skilled in the making. [illegible] Anitta offered him a bowl, which she bore upon a salver. The Marquis, whose blood was inflamed under the double influence of the heat of the day and the heat of his passion, saw her at this moment more beautiful than ever. He took the bowl of punch and having placed it upon the table, seized hold of Anitta, and locked her in his arms.

"See," said he, "here is the key of my strong box, all shall be yours."

But he had hardly finished these words, before Anitta had slipped from his hands, with an uncontrollable feeling of disgust.

He was mad with rage. "Know you, Anitta, that I can punish you for this? A word, a single word, and you are shamefully scourged."

"Yes, I know it; and what then," said Anitta, calmly.

"What then? I shall be avenged."

"But I shall be still more avenged in bearing the chastisement, and resisting you always."

"The chastisement will be the end of you."

"I shall not suffer it twice."

"And what will you do?"

"Take my own life."

The Marquis knew enough of her character, to believe that her resolution would not shrink

hard, that time would do for him, what prayers and threats had failed to accomplish; but it is ready seen that the pride of the old Spanish noble, the pride of the planter, was deeply wounded by the obstinate resistance of his slave.

It was deep night. A violent wind blew vast masses of clouds tumultuously across the sky. The [illegible] of the [illegible] and the [illegible] lighted upon the [illegible] and not a sound was heard but the [illegible] of the wind rustling through the foliage of the [illegible].

At this hour a lattice of the house was opened, [illegible] that a mouse would not have been awakened, and a woman appeared at the window, turning her restless eyes at first up to the sky and then upon the earth.

"O, Holy Virgin," murmured she, "protect me!" And by means of a cord which she had fastened strongly to the window, she glided down to the ground. While all this was passing, two flaming eyes were looking on without being seen from beneath the shadow of a tree. Anitta started to run, and her feet, like those of the flying chamois, hardly left their prints upon the earth.

At the end of the avenue a man enveloped in a hunting cloak, was waiting. "Anitta, I am here."

"Come this way, and let us hasten," said Anitta. "Within three hours we shall be in Massipa."

Like a panther springing upon his prey, a man bounded towards them; he laid his large, heavy hand upon Anitta, and at the same time called for aid. It was the negro. The cunning of the monkey and the jealousy of the tiger had made him suspect some plot; and this night he had kept better watch than was his custom.

In an instant other negroes came up, and the fugitives were secured. An unequal struggle ensued between George and his assailants, and just at the critical moment he drew a pistol, with which he was armed, and shot the most powerful of his adversaries. He was shot through the fleshy part of his arm. Blood flowed, but the wound was slight.

Nothing could exceed the astonishment of the Marquis, when the news of this strange event was told him. He could hardly believe the story. "It cannot be, it is impossible!" repeated he. As his doubts vanished, his brow contracted, and his nostrils distended like those of a hyena. At the very moment he came into the presence of Anitta and her lover, he would have sentenced the latter to death, if he had thought this would be the most terrible punishment to her.

Horrible night!

"I understand you now, miserable woman; your love is that of the harlot. You spurn the old man—the old man who has given you protection and shelter, who would have made you rich; and you repel him in order to cast yourself into the arms of the first comer."

"Sir," said George.

"Silence! not a word from you," interrupted the Marquis, upon whom the voice of George produced an effect like that of a spark of fire upon powder.

"Your pardon, sir," cried Anitta: "you are mistaken: this man is not a stranger to me; he is my lover—the husband whom God has given me in this world."

"'Tis false."

"No, it is not. The truth of what I say is well known at Porto Rico, where we lived a long time. At Porto Rico, where I was free, (for I was free before I became your property.) I caused myself to be sold—sold of my own free will. Hear me! that man was dying: the climate of the country was killing him; he had not the money to take him to Europe, and I sold myself, that he might have that money. Since then, judge what I have suffered in being far from him. Oh! is it not enough to win your compassion."

Anitta then, in an earnest and rapid recital, told the tale of their love.

The Marquis listened coldly, and without the least emotion; the sketch which she traced of her love for another, eradicated the little pity he had begun to feel. He had lavished his love and his attentions so profusely upon this woman, and yet he had been spurned!

When she had concluded, he exclaimed, "So, then, I have been your dupe! I have knelt at your feet, and sought to win your love, as I would have done at the feet of a queen, had I loved her as I have loved you! And I have been spurned from the feet of a slave; I, the Marquis del Ritto, a noble of Spain, and the owner of a thousand like thee.—Have you rightly estimated the magnitude of the blemish which your finger, the finger of a slave, has stamped upon my forehead? And yet you, miserable creature, owe me more than these other women here present, who are ready to give me their bodies and their souls; others have sold them, doubtless against their will; but you, you belong peculiarly to me, because you sold yourself. Your body is my money, and at my absolute disposal."

"Wretch!" cried George.

"Not a word," cried the Marquis. "Another word, and my slaves shall strangle you."

"Be silent, George; in the name of Heaven, be silent."

"I be silent! Am I, too, also a slave of this man? Are the laws here dumb? Can I not have justice?"

"Yes, justice must be done; done to me, to you, sir, to this woman; and to you, also, my negro, my good sentinel! Yes, we will think of justice over night, for there is need of time for reflection.

He immediately issued his orders to his overseer, to the guards of his dwelling, that they should keep watch upon the stranger and Anitta. He then dismissed them all, and withdrew to his chamber.

The next day, all were anxiously waiting to see what sort of justice the Marquis would administer.

Early in the morning, he had sent for his favorite negro, and they were a long time closeted together.

"Tell me, slave, what think you of Anitta! Beautiful, is she not?"

"She is, master."

"Much more than the women of your class, is she not?"

"Anitta is the child of God," replied the negro, in his patois; "but the others are the children of the devil."

"Should you like her for a wife?"

The negro looked astonished.

"Answer; for your wife?"

"Master, she is so beautiful!"

"She is thine. I give her to you; you shall marry her to-day."

The negro laughed, and his eyes glistened with delight.

This news spread rapidly.

"You shall have no cause to complain of the justice you invoked," said the Marquis to George, with a demoniac smile. "You may go: you are free.—The tribunals of Havana might prove, I believe, quite unfavorable to an assassin and a thief; and you are both the one and the other."

"What will you accept as the price of Anitta?" asked George, who disdained to answer the Marquis.

"Anitta! If you had twice the wealth that I possess, you should not have her; could you offer me the viceroyalty of the island, you should not have her. She must have justice done her. Yes, she has spurned the noble Marquis, her master, Signor of Guoyama; and she, Anitta, shall become the wife of a slave like herself. That is justice—God's justice. 'Whoso kills with the sword, shall perish by the sword.' She has disdained and despised me, and she shall be disdained and despised."

"I praise your clemency, Marquis; is your vengeance so easily appeased? Will you not give my body to your dogs, or to the alligators of your river? It would be a diversion worthy of you, Marquis of Ritto."

"You rail I think. Hence! begone!" said the Marquis, "and keep yourself far from this plantation."

"Beware! Marquis of Ritto," said George, in a determined tone.

"Go, dear George," said Anitta, "far from this place, where you ought never to have come in search of me. Go, and be resigned, as I am. But count always upon Anitta, thine forever!"

The Marquis motioned to his negroes to remove George. He was weary of words.

The vengeance which he had premeditated took its course.

During the day, they went through the formalities of a marriage. A hut was selected for the future home of the new married couple; and in the evening, Anitta, pale, but with a firm step, was conducted to it by a crowd of slaves, who guarded her. They made her enter, and in obedience to the orders of their master, shut her in. Shortly after, the negro, whose property she had become, arrived at the head of his comrades. They prepared to celebrate this marriage by their dances, and by copious libations of *tafia*, which had been plentifully supplied to them by their master. He designed that this marriage should be for the whole plantation an occasion of drunken and delirious joy.

The negro was intoxicated. His brutal passion was still further stimulated by the artificial excite-

"Go," said the Marquis, who had come to see how the fete went on; "go in;" and at the same time shut the negro into the hut. "You are master here, and your wife is *waiting for you.*"

The negro entered. The door was closed. Immediately an infernal dance, a dance of the negroes, great and small, half naked, was begun at the sound of the voice, of tambourins, bass drums, and the clapping of hands. The uproar was prolonged into the night and until sleep, fatigue, and drunkenness had conquered voice and limb. The noises gradually died away, and silence, the silence of death, succeeded.

The next day, at ten o'clock, the doors of the hut were still closed. Neither the husband nor Anitta were yet to be seen.

The Marquis, impatient at his negro's delay, ordered the doors of the hut to be opened. They were opened. Several persons advanced into the interior, to see and summon the inmates. They found at their feet two corpses.

The negro had a large wound over his breast. A dagger, directed by a sure hand, had pierced through the flesh, and was still sticking in the wound, like an arrow. Anitta had been strangled, and bore on her neck the marks of the iron fingers that had grasped it. Evidently there had been a struggle between them. A struggle made equal by the drunkenness of the one, and the courage of the other.

"Ah!" said the planter, looking with cold indifference upon the two dead bodies; "this might have happened to me." He crossed himself twice, and withdrew.

Chance had directed me to Guoyama, at the time these events took place. They spoke to me of George, like myself, a Frenchman and a painter.—This identity of country and occupation excited in me a still higher interest. I went to see him.—I found him resigned. He related to me the melancholy story of his life. There was such a charm to him in these recollections, that I furnished him occasion to repeat them to me several times.

It was his intention to live at Guoyama, forever renouncing his native country. The certainty that the climate was mortal to him, fixed his determination. "And, moreover," said he to me, "I always cherish the hope that at no distant day my reason will fail, and then the justice of God will be visited by my hands upon that infamous planter."

"Come, come," said I, "go back to France."

"No," answered he, with frightful calmness. "I must kill him, some day. You know that it cannot be otherwise. When? I know not. God will decide."

From the Democratic Review.

THE LAW OF LOVE.—AN ANECDOTE BY THE LATE WILLIAM LADD.

It was not mere good-nature, but the adoption of the peace principles, which made Wm. Ladd thus gentle-hearted. A story which he often told with peculiar relish, will illustrate this moulding of his character—the gradual progress of his mind in adopting the peace principles. "I had," said he, "a fine field of grain, growing upon an out-farm at some distance from the homestead. Whenever I rode by, I saw my neighbor Pulsifer's sheep in the lot, destroying my hopes of a harvest. These sheep were of the gaunt, long-legged kind, active as spaniels; they could spring over the highest fence, and no partition-wall could keep them out. I complained to neighbor Pulsifer about them, sent him frequent messages, but all without avail. Perhaps they would be kept out for a day or two; but the legs of his sheep were long, and my grain rather more tempting than the adjoining pasture. I rode by again—the sheep were still there; I became angry, and told my men to set the dogs on them, and if that would not do, I would pay them if they would shoot the sheep.

"I rode away much agitated; for I was not so much of a peace man then as I am now, and I felt literally full of fight. All at once a light flashed in upon me. I asked myself, 'Would it not be well for you to try in your own conduct the peace principle you are preaching to others?' I thought it all over, and settled down my mind as to the best course to be pursued.

"The next day I rode over to see neighbor Pulsifer. I found him chopping wood at his door.—'Good morning, neighbor.' No answer. 'Good morning,' I repeated. He gave a kind of a grunt, like a hog, without looking up. 'I came,' continued I, 'to see you about the sheep.' At this, he threw down his axe, and exclaimed, in a most angry manner, 'Now, aren't you a pretty neighbor, to tell your men to kill my sheep? I heard of it—a rich man like you to shoot a poor man's sheep!'

"'I was wrong, neighbor,' said I; 'but it won't do to let your sheep eat up all that grain; so I came over to say that I would take your sheep to my homestead pasture, and put them in with mine, and in the fall you may take them back; and if any one is missing, you may take your pick out of my whole flock.'

"Pulsifer looked confounded—he did not know how to take me. At last he stammered out, 'Now Squire, are you in earnest?' 'Certainly I am,' I answered; 'it is better for me to feed your sheep in my pasture on grass, than to feed them here on grain; and I see the fence can't keep them out.'

"After a moment's silence—'The sheep shan't trouble you any more,' exclaimed Pulsifer. 'I will fetter them all. But I'll let you know that when any man talks of shooting, I can shoot too; and when they are kind and neighborly, I can be kind too.' The sheep never again trespassed on my lot. And my friends," he would continue, addressing the audience, "remember that when you talk of injuring your neighbor, they talk of injuring you. When nations threaten to fight, other nations will be ready too. Love will beget love; a wish to be at peace will keep you in peace. You can only overcome evil with good. There is no other way.

From Dr. Channing's "Tribute to the Memory of Dr. Worcester."

DIGNITY OF LABOR.

He was first settled in a parish too poor to give him even a scanty support; and he was compelled to take a farm on which he toiled by day, whilst in the evening he was often obliged to use a mechanical art for the benefit of his family. He made their shoes; an occupation of which Coleridge has somewhere remarked, that it has been followed by a *greater number* of eminent men, than any other trade. By the side of his work-bench he kept ink and paper, that he might write out the interesting thoughts, which he traced out, or which rushed on him amidst his humble labors. The prejudice against manual labor as inconsistent with personal dignity, is one of the most irrational and pernicious, especially in a free country. It shows how little we comprehend the spirit of our institutions and how deeply we are tainted with the narrow maxims of the old aristocracies of Europe. He was a man, uniting great intellectual improvement with refinement of manners, who had been trained under unusual severity of toil. This country has lost much physical and moral strength, and its prosperity is at this moment depressed, by the common propensity to forsake the plough for less manly pursuits, which are thought however to promise greater dignity as well as ease.

From "Tyron's Way to Health," published in London, in 1691.

BREAD.

If you set any value on health, and have a mind to support nature, you must not separate the *finest* from the *coarsest* flour; because that which is *fine*, is naturally of an obstructing and stopping quality. But on the contrary, the other, which is *coarse*, is of a *cleansing* and *opening* nature; therefore, that *bread* is best, which is made of *both* together: for in the inward *bran* and *skin* of the wheat, is contained a quality which is of a sweet, friendly nature; by reason whereof, the bread which is made of fine and coarse together, will not only be sweeter, and keep longer moist, but is also more wholesome, and easier of digestion; gently loosening the bowels, it will *strengthen* also more than the other bread, made of fine bolted flour. It must be confessed, that the nutrimentive quality is contained in *the flour*; yet in the bran is contained the *opening* and *digestive* quality, and there is as great necessity of the one, as the other, for the support of health: for when the *finest* flour is separated from the coarsest and branny parts, neither the one nor the other have the true operations of the flour of *wheat*.

By what has been said, we may gather, that the eating of *fine bread* is inimical to health, and contrary both to nature and reason, and was first invented to gratify wanton and luxurious persons, who are *ignorant* both of themselves and the true virtue and efficacy of natural things.

NARROW ESCAPE OF A RAILROAD TRAIN.

The Newburyport Herald contains a thrilling story, told by Mr. Rogers, the architect, about the removal of one of the ponderous pillars of the Boston Exchange, from Quincy to Boston. The mass, weighing sixty tons, was drawn by seventy oxen; and on arriving at one of the railroads, just before night, Rogers started to push across. When the train was about half way over, the cars appeared in sight, coming, at the rate of twenty miles an hour.

It was dark, and no warning to the train could be given. To turn back, was impossible; and the only hope, was to strain every power to bring the pillar over before the train could come up. On they urged the sluggish beasts, goading them to their utmost strength; but as they were pushing forward, the chain that held them in one line parted. It was an awful moment, but there was no time to unite the broken chain: and those still united to the pillar were driven and urged with a desperation that the terrible alternative required. On they went, and onward came the cars, the whistle and the bell giving useless warning to beware, while those aboard were wholly unconscious of the fearful danger before them. On urged the stone, its car creaking and groaning with the ponderous weight; and it had barely cleared the rails a few feet, when the train flew by and passed on in the darkness; and the anxious and horror-struck men, who had charge of the pillar, wiped the sweat from their brows, and breathed as though they had themselves just escaped from a dreadful death.

GEMS.—ANCIENT AND MODERN.

FORGIVENESS.—The highest of all characters, in my estimation, is his who is as ready to pardon the errors of mankind, as if he were every day guilty of some himself.—*Pliny.*

NOBLE REPLY.—Aristotle, when censured for giving alms to a bad man, replied, "I did not give it to the *man*—I gave it to *humanity*."

FAME.—I would much rather posterity should inquire why *no* statues were erected to me, than why they *were*.—*Cato.*

THE MEMORY OF THE DEAD.—We celebrate nobler obsequies to those we love, by drying the tears of *others*, than by shedding our *own*; and the fairest funeral wreath we can hang on their tomb, is not so fair as a fruit-offering of good deeds.—*Jean Paul.*

THE MANLY COURSE.—Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have, in such a course, grown gray with unblenched honor, bless God, and die.—*Heinzelmann.*

CANDOR.—The frankest speech, address most direct, proffered in meekness and love, is the reformer's only weapon. Men forthwith surrender in confessions. None can confront or withstand; their armor falls at once from their limbs, and they are won by manners thus magnanimous, humane. The candid are crowned sovereigns of the world.—*A. B. Alcott.*

FOR HOUSEKEEPERS AND FARMERS.

Sago Pudding.—The following is an excellent recipe for a family pudding. Take a common sized teacupful of sago, and wash it thoroughly; put it in a pint of milk, place it where it will keep quite warm, without burning, and let it swell as much as three hours. When ready for baking, beat up three eggs and add them; sweeten it well, and spice it with nutmeg or cloves, or rose water, according to your fancy. Stir in a teaspoonful of fine salt. If you wish to make it particularly rich, stir in half a teacupful of melted butter. This will fill a good-sized pudding dish, and takes about three quarters of an hour to bake.

Dry Yeast.—The following kind of yeast is very convenient, and those who have tried it, say it answers an excellent purpose, and is not injured by keeping any length of time. Make a very strong hop tea; wet rye meal thorougly with it, and spread it to dry in crumbs. Put it away in bags. When you want to use it, put a teacupful in soak over night, in the chimney-corner; in the morning, add about two gills of lukewarm water, and thicken it with flour, about as thick as pancakes. If kept moderately warm, it will be ready for use in a short time. This is enough for eight loaves.

Oil from Corn.—Mr. Ellsworth, the Commissioner of Patents, states that late improvements have enabled experimenters to obtain sufficient oil from *corn meal* to make this a profitable business. The mode is by fermentation; and the oil which rises to the the top is skimmed off, and ready for burning without further process of manufacture. The quantity obtained is 10 gallons in 100 bushels of meal.

Pruning.—If the branches of a young tree, issuing at and above the requisite height, be made, by pruning, to diverge from the trunk in every direction above the horizontal, and the interior of these be carefully kept from any interference with each other, for a few years, little pruning will ever afterwards be necessary.

Many of my remarks in this section have reference principally to orchards of the apple, the peach, and the pear, cultivated as standards in our own highly-favored climate, and on an extended scale; and are not intended as applicable to the admirable system of cultivating fruit trees in pyramidal form, or *en quenouille.*

The complicated systems of the English for pruning the apple, pear, peach, and plum, are not, in all respects, so necessary for us; they are, in part, adapted exclusively to a cold climate. It is not necessary, with us, to lay open and expose every part of the tree to the direct rays of the sun; the atmosphere being in our climate generally of itself sufficient to ripen the fruit.

Heavy pruning is seldom necessary, or advisable; but when, as in the case of grafting, or of heading down for a new growth, it becomes unavoidable, it should always be performed in that interval between the time the frost is coming out of the ground in the spring, and the opening of the leaf.

A complete heading, for any purpose, should never be performed in early summer, or while the tree is in the most active stage of its growth. It causes a sudden stagnation of the juices, and induces a sort of paralysis. And if the tree does not die outright, it grows no more, or but feebly, during the remainder of the season.

Yet for that moderate pruning, which alone is generally needful, June and July, and during the longest days of summer, is the very best time; for wounds of all kinds heal admirably at this period, the wood remaining sound and bright; and even a tree debarked at this season, recovers a new bark immediately.

Trees ought not to be pruned in February and March, at the time the frost is coming out of the ground. This is the season when most trees, and particularly the vine and sugar-maple, bleed most copiously and injuriously. It causes inveterate canker; the wound turns black; and the bark, for perhaps several feet below, becomes equally black, and perfectly dead, in consequence of the bleeding.

The lower side limbs of young trees in the nursery, should be gradually shortened, but not suddenly close-pruned; they are essential for a time to strengthen the trunk, and to the upright and perfect formation of the tree.—*Kenrick's New American Orchardist.*

Action of Manures.—The following observations on the action of manures, are extracted from Robinson's lectures on chemistry, as applied to agriculture.

"Manures are intended to supply food for plants, and ultimately to become constituent parts of them. Thus when we wish to apply manure in the case of wheat, it will be proper to ascertain from the stock and grain, what substances are required. In the stalk, we have potash, combined with silicious acid; if the soil, then, contain neither of these constituents, we must supply them by artificial means, or by manuring. In the grain, again, we find, on analysis, phosphoric acid, in combination with magnesia and potash. In like manner, these must be supplied, if deficient in the soil. The usual manures give these substances, though the subject is not scientifically understood by mere practical men.

In the cultivation of the turnip, this is strikingly clear. As that vegetable contains phosphoric acid in quantity, phosphoric acid, if not present in the soil, in sufficient quantity, as it rarely is, must be supplied to it. For instance, bone dust answers this purpose, as the bone is composed chiefly of phosphoric acid and lime. The excrements of man and animals contain also phosphoric acid. Fish manure acts precisely in the same way; as fish contain phosphoric acid, in abundance. Fish oil is proper for turnips, on the same ground. The instances might be multiplied to a great length.

It may not here be out of place to remark, that all substances, whether organic, earthly, or saline which are employed to fertilize the soil, or become the food of plants, can only be rendered thus serviceable to vegetation when they are thus present-

that the compost of the farm-yard, the oil and bo[illegible] of fish, the [illegible] of the grazier, the earth, li[illegible] magnesia, and even silicia, and all the saline [illegible] nures are dissolved by some process or other, b[illegible] fore they can be absorbed by vegetables.—*Americ[illegible] Farmer.*

Miscellaneous Items.

DISPROPORTION IN THE CENSUS.—It appears [illegible] the last census, that there are over 300,000 m[illegible] men than women in the United States.

A CURIOSITY.—Some air-tight tin canisters, c[illegible] taining boiled French beans, were lately brought [illegible] shore from the wreck of the Royal George. A [illegible] of these vegetables on being dressed, was fou[illegible] excellent, though at least fifty-seven years old.

TEMPERANCE.—At a meeting of the Congr[illegible] sional Society at Washington, Mr. Marshall of K[illegible] tucky, introduced a resolution, declaring that [illegible] custom of pledging one another at dinner part[illegible] among ladies and gentlemen, by the drinking [illegible] healths and sentiments, was a great evil in the w[illegible] of temperance, and no part of refined manners or [illegible] good taste. He advocated the resolution in a m[illegible] eloquent manner, and in the course of his rema[illegible] said, with an emphasis and effect which made [illegible] welkin ring, "I would not exchange the pledg[illegible] have taken for all the wealth and honor this wo[illegible] could bestow."

SERVING THE PUBLIC.—A Dutch member of [illegible] Pennsylvania Assembly, having returned home fr[illegible] a session, was asked by a neighbor "what had be[illegible] done by the Legislature?" "I don't know w[illegible] others have done," replied he, "but I have clea[illegible] one hundred dollars for mine self."

THE GIRARD TRUST.—A majority of the legis[illegible] tive committee in relation to the Girard Trust ha[illegible] reported to the legislature of Pennsylvania, that [illegible] large amount of the money has been squander[illegible] and recommend that proceedings be commenced [illegible] an adjoining county against the corporation [illegible] Philadelphia for the recovery of the same.

A WHALE RIDING.—A fine specimen of the sp[illegible] maceti whale was lately taken off New-Bedf[illegible] and carried to Boston by railroad. This is proba[illegible] the first whale that ever took a ride on a railroa[illegible]

INTOXICATION.—In the seventeenth century, [illegible] toxication was regarded in so odious a point of li[illegible] in Spain, that if any person accused another of [illegible] nothing less than the slanderer's life would sat[illegible] the party traduced. Any "man who was prove[illegible] have been but once drunk, was for life incapacita[illegible] from appearing as a witness in a court of justice.

In Sweden they deprive a man of a right to [illegible] who gets drunk a third time.

CONSUMPTION OF MILK IN GREAT BRITAIN.—F[illegible] hundred and eighty millions of gallons annually.

SPLENDID.—William Norris, the celebrated lo[illegible] motive engine maker in Philadelphia, has recei[illegible] from the Emperor of Russia a ring valued at [illegible] thousand dollars, as a compliment to his skill [illegible] ingenuity.

KNITTING MACHINE.—We are informed that [illegible] rotary knitting loom, of which mention was m[illegible] in our paper some time since, is soon to be in rea[illegible] ness for operation. The inventor informs us tha[illegible] good knitter with two or three ordinary assista[illegible] with a section of these looms, will turn out [illegible] pairs of stockings or gloves per day. The mach[illegible] may be operated by a large dog, or any other sim[illegible] power, and the cost will not exceed $300. This [illegible] successful, of which there can be no doubt, [illegible] introduce a new era in the business of manufac[illegible] ing hosiery, and will probably ensure a succes[illegible] competition with foreign countries in this import[illegible] branch of domestic industry. We hope that [illegible] worthy inventor will receive, as he will surely me[illegible] a liberal reward for his important and valuable [illegible] vention.—*Springfield Gazette.*

FREE LABOR DRY GOODS.

Manufactured by American Free Produce Associati[illegible]

4-4 Stout muslin, bleached and unbleached; furni[illegible] checks, 4 qualities and prices; apron checks, do[illegible] 7-4 and 8-4 table diaper, (huckaback,) bleached and [illegible] bleached; 7-4 and 8-4 table diaper, (bird's-eye,) blea[illegible] and unbleached; bird's-eye cotton towelling; bed tick[illegible] pantaloons stuffs, yellow striped; Manchester gingha[illegible] various patterns and two qualities; canton flannel, ble[illegible] ed and unbleached; wadding, black and white; co[illegible] laps, &c. for sale retail by LYDIA WHITE, No. [illegible] North Second street, and wholesale by D. L. MILL[illegible] Jr. 250 Arch street, or W. C. BETTS, 43 Cherry st[illegible]

In addition to the above, the association is now ha[illegible] made colored cambrics, men's half hose, women's st[illegible] ings, cotton fringe, cord, calicoes, pantaloon stuffs, fa[illegible] patterns.

LYDIA WHITE,
D. L. MILLER, J[illegible]
Philadelphia, 3d mo. 31, 1842. W. C. BETTS.

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